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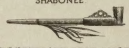
GUACANAGARI PONTIAC BLACK HAWK
MONTEZUMA CAPTAIN PIPE KEOKUK
GUATIMOTZIN LOGAN SACAGAWEA
POWHATAN CORNPLANTER BENITO JUAREZ
POCAHONTAS JOSEPH BRANT MANGUS
SAMOSET RED JACKET COLORADAS
MASSASOIT LITTLE TURTLE LITTLE CROW
KING PHILIP TECUMSEH SITTING BULL
UNCAS OSCEOLA CHIEF JOSEPH
TEDYUSKUNG SEQUOYA GERONIMO
SHABONEE



TO PERPETUATE THE HISTORY
AND DEVELOPMENT OF THE
PEOPLE REPRESENTED BY THE
ABOVE CHIEFS AND WISE MEN
THIS COLLECTION HAS BEEN
GATHERED BY THEIR FRIEND

EDWARD EVERETT AYER

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G21
D313
Z4
1816 (R)

No. II.

A Grammar of the Language of the Lenni Lenape or Delaware Indians. Translated from the German Manuscript of the late Rev. David Zeisberger, for the American Philosophical Society, by Peter Stephen Duponceau. Presented to the Society, 2d December 1816.

The Translator's Preface.

THE astonishing progress which the comparative science of languages has made within the last thirty years is not among the least important of the many wonders which the present age has produced. The first strong impulse was given towards the close of the last century by the publication of the Comparative Vocabulary*, compiled by professor Pallas, under the direction of the empress Catharine of Russia; a work indeed better conceived than executed, but which nevertheless has been and still is of great use to the learned, in the prosecution of philological studies. This work, which was left incomplete, being confined to the languages of Europe and Asia†, was followed in this country

* Linguarum totius orbis vocabularia comparativa, augustissimæ curâ collecta. Petrop. 1786—1787, 4to.

† The empress, wishing her work to be completed, committed it to M. Theodore Jankiewitsch de Miriewo, with a view, it is presumed, that he should merely add to the European and Asiatic words which Pal-

421
D313
24 (R)
1816

by Dr B. S. Barton's "New Views of the Origin of the Tribes and Nations of America." The object of the learned author at first was to supply the deficiency of the great philological monument which the empress Catharine had begun as far as related to the languages of America. Happy would it have been if he had not suffered his imagination to draw him away from that simple but highly useful design! But he conceived that by comparing the American with the Asiatic languages he could prove the origin of our Indians from the nations which inhabit the opposite coast of Asia; and thus he sacrificed the real advantage of science to the pursuit of a favourite theory. He has nevertheless brought together, in a comparative view, fifty-two select words in about thirty or forty of our aboriginal idioms; by which he has shewn, that he might, if he pleased, have completed professor Pallas's Vocabulary, as far as it could have been done at that period, when we had not the means that have been obtained since. His was the first attempt to collect and compare to some extent* specimens of our Indian lan-

las had given the corresponding terms in the African and American languages. But M. Jankiewitsch took upon himself to alter the whole plan of Pallas's work, and, instead of pursuing the original system, which was to give the same Russian word in the different languages in due succession, he made an alphabetical catalogue of exotic words, which he explained into Russian, and in which he mixed all nations and languages together, with a view to shew how the same sounds received different meanings in different idioms. The empress was displeased, and the edition was suppressed. A few copies, however, have gone abroad, one of which is in the library of the American Philosophical Society.

M. Jankiewitch did wrong in not following the plan of his predecessor, whose work he thus left incomplete, when its completion was the very object which was entrusted to his care. He should first have executed his task: he might afterwards have published a vocabulary on his own system, which would have been a useful counterpart to the other. Indeed these two parts seem essential to a good comparative vocabulary, precisely as in a dictionary of two languages there must be a part beginning with each and explaining the words of each into the other.

* Relandus, in the third volume of his dissertations, published vocabularies of nine American languages, extracted from different authors. They are the Brazilian, Chilese, Peruvian, Poconchi, Caribbee, Mexican, Massachusetts which he calls Virginian, Algonkin, and Huron.

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guages, and as such it is useful to philologists and entitled to respect.

The next performance that appeared on a comprehensive scale on the subject of languages was the MITHRIDATES, the glory of our science. I have spoken of it at large in my Report to the Historical Committee, made in the year 1819, on the progress then made in the investigation committed to me respecting the character and grammatical forms of the languages of the American Indians*. Excellent as the Mithridates was at the time when it was published, such is the progress which the philological science has made since that period, that it would require to be almost entirely written anew. But VATER is no more, and who will venture to assume his vacant place†?

About the same time appeared at Madrid, in six octavo volumes, "A catalogue of all the known languages, classed according to the diversity of their idioms and dialects," by the Abbé Don Lorenzo Hervas‡. It had been before published in Italian at Cesena, in the Roman states, as part of a great encyclopedical performance, by the same author, entitled "An idea of the universe," in 21 volumes quarto. The five last volumes (except the 17th which treats of the arithmetic of nations) relate exclusively to languages. The 17th volume contains the catalogue above mentioned. The 18th is a treatise on the origin, formation, mechanism, and harmony of languages. The 19th is entitled "A polyglot vocabulary of more than one hundred and fifty languages." And lastly, the 21st volume is a practical essay on languages, with prolegomena, and the lord's prayer in more than three hundred languages and dialects§. It is probable that the Spanish translation, though it would seem that it only bears the title of the 17th volume in the Italian, con-

* Historical Transactions, Vol. I. p. xix.

† Professor Vater died at Halle on the 16th of March 1826.

‡ Discours sur l'Etude Philosophique des Langues, par M. de Volney, p. 31.

§ Eichhorn, Geschichte der neuen Sprachkunde, Vol. I. p. 31.

421
D313
24 (R)
1816

tains all the philological treatises of the author, or at least a great part of them. As, however, neither the original nor the translation have, to my knowledge, made their way into this country, I can not say any thing more upon the subject, nor can I form a judgment of the merits of the work itself: all I can say is, that it does not appear to have been written on the same plan with the Mithridates*, whose authors, however, have occasionally availed themselves of its contents, but always with due acknowledgment.

Since that period nothing has appeared, as far as I know, in Europe or elsewhere, embracing the whole science of languages; and indeed the works which I have cited cannot be said to be entitled to be so considered; for the Comparative Vocabulary is purely etymological, and the Mithridates, although it takes in a much wider scope and gives a view of the structure and grammatical forms of the different languages, is in an important point entirely deficient, being confined exclusively to oral language, while the various modes by which nations express their thoughts in writing are a no less interesting part of the philological science. I have heard of an Ethnographical Atlas by M. Balbi, which has lately appeared at Paris, containing a description of the world geographically divided by languages

* The title of this work in Italian is *Idea dell' Universo*, Cesena, 1778—1787, 21 vols, quarto.

The 17th volume is entitled *Catalogo delle lingue conosciute, e notizia delle loro affinità e diversità*, 1784. The 18th, *Origine, formazione, mecanismo, ed armonia degli idiomi*, 1785. The 19th, *Aritmetica delle nazioni e divisione del tempo fra gl'orientali*, 1786. The 20th, *Vocabulario poliglotto con prolegomeni sopra più di 150 lingue*. And the 21st, *Saggio prattico delle lingue, con prolegomeni, e una raccolta di orazioni domenicali in più de trecento lingue e dialetti*, 1787. The exotic words are all written in Roman characters.

As some of the public libraries of this country may wish to become possessed of this work or some of its parts, these titles are given in order to facilitate the means of obtaining them. I have not the Spanish title of the Madrid translation. The 1st volume was published in 1800, and the 6th and last in 1806. Volney, *Discours sur l'etude philosophique des langues*, Paris, 1821.

and dialects. The late M. Malte Brun, in a review to which he affixed his name*, spoke favourably of this performance. If well executed, it will afford considerable aid to the learned.

It is very doubtful whether philology has yet reached that degree of advancement that will allow of its various parts being methodized and reduced to a general system. There are yet, perhaps, too many unsettled opinions to be fixed, too many prejudices to be dispelled, before we can take a clear, distinct, and comprehensive view of the various modes by which mankind communicate their perceptions and ideas to each other, through the medium of the senses, and trace with a steady eye their origin and progress. New and important facts are daily exhibited to us by the unwearied labours of learned men, which overthrow long established theories and turn in a great measure the current of our ideas. By means of the light afforded in the works of Morrison, Marshman, Abel Remusat, and De Guignes, we have acquired a clear conception of the nature and character of the writing of the Chinese, about which so many fables have been disseminated by missionaries and others, who echoed the boastings of the literati of that country†. We no longer believe it to be an original written language, unconnected

* Journal des Dèbats, 1st December 1826.

† Les caractères chinois sont signes immediats des idées qu'ils expriment. On dirait que cette écriture aurait eté inventée par des muets qui ignorent l'usage des paroles. Nous pouvons comparer les caractères qui la composent avec nos chiffres numeraux, avec les signes algébriques qui expriment les rapports dans nos livres de mathématiques, &c. Que l'on presente une démonstration de géometrie exprimée en caractères algébriques aux yeux de dix mathematiciens de pays differents; ils entendront la même chose: neanmoins ces dix hommes sont supposés parler des langues differentes, et ils ne comprendront rien aux termes par lesquels ils exprimeront ces idées en parlant. C'est la même chose à la Chine; l'ecriture est non seulement commune à tous les peuples de ce grand pays, qui parlent des dialectes très differents, mais encore aux japonais, aux tonquinois, et aux cochinchinois, dont les langues sont totalement distinguées du chinois.—*Réflexions sur les principes généraux de l'art d'écrire*, &c. par M. Fréret, in the Memoirs of the Academy of Inscriptions and Belles Lettres, Vol. VI. p. 609.

421
D313
24
1816 (R)

with and independent of speech, conveying ideas immediately to the mind, and which may be read in all the different idioms of the earth. Philology has taught us the impossibility of the existence of such a cosmopolite writing. The important discoveries of M. Champollion the younger* have also drawn aside the mystic veil which concealed the real character of the writing of the ancient Egyptians; he has shewn it beyond all controversy to be chiefly alphabetical, with some auxiliary abbreviations of the hieroglyphic kind, such as we use in our almanacs to represent the sun, the moon, and other planets, and the signs of the zodiac, and in our books of mathematics to express certain words which often recur in the science. From all these lights it seems to result, that a purely ideographical system of writing is a creature of the imagination, and cannot exist any where but for very limited purposes. The paintings of the Mexicans, as they are called, remain to be investigated, in order to fix our ideas on this interesting subject. This task ought properly to belong to the learned societies and individuals of this continent, who, it is to be hoped, will emulate those of the old world in prosecuting researches so interesting to the philological science†. In this pursuit the method which M. Champollion has followed of making the oral language subservient to the study of the written characters cannot be too strongly recommended; for it is by audible sounds that the ideas of

* Précis du système hiéroglyphique des anciens egyptiens, par M. Champollion le jeune, Paris, 1824. 1 Vol. 8vo, 410 pp. with a volume of plates.

† It is now very difficult to procure original specimens of the Mexican paintings; the government of that country having lately established a museum in their capital where all that can be collected are to be preserved, and taken measures to prevent any being exported to foreign countries. Our learned associate, Mr Poinsett, minister to that republic not only of our government but of science, gives us reason to hope that correct fac similes can be obtained, by means of which this study may be pursued to a certain extent; but certainly not with the same advantage as in the city of Mexico, where the ancient language is still in use, and where a large collection of written monuments will be at all times accessible.

mankind are embodied, and acquire an outward form to the ear and an inward form to the mind; while writing is but a secondary mode of communication, much more limited in its objects and use, and which is in necessary connection with the oral signs of ideas. It seems idle at this day to talk of a written language, entirely independent of speech, and unconnected with it. There is little reason to doubt but that such a connection will be discovered in the Mexican writing, as it has been in the Egyptian and Chinese.

Auxiliary to these vast labours, Europe has produced, since the beginning of the present century, a great number of grammars and dictionaries of languages, which till then were little known, and some of them not at all*. Several of those which had been composed by the catholic missionaries, and either never published or printed solely for the use of the missions, have been drawn forth from their recesses, and published with learned notes and additions. Among them we remark the Chinese dictionary of Father Basil de Glemona never before printed, which was published at Paris by M. de Guignes, in the year 1813, by order of the emperor Napoleon, in a large folio volume of 1114 pages, with a supplement by M. Klaproth, and the Japanese grammar of Father Rodriguez translated into French and printed at Paris by M. Landresse with valuable additions by M. Abel Remusat and a supplement by baron W. Humboldt†. The Asiatic Society of Calcutta are prosecuting their learned

* Several excellent grammars have also been published of languages already known, as the Arabic, Hebrew, &c. among which are remarked those of Gesenius, Silvestre de Sacy, and several other eminent philologists. The Arabic grammar of the latter is particularly esteemed. As an orientalist and a writer on general grammar, M. de Sacy enjoys a high and justly acquired reputation.

† Elements de la Grammaire Japonaise, par le P. Rodriguez. Traduit du Portugais sur le MS. de la Bibliotheque du Roi, et collationné avec la Grammaire publiée par le meme à Nangasaki en 1604. Par M. C. Landresse. Précédé d'un explication des Syllabaires Japonais, avec deux Planches. Par M. Abel Remusat. Paris, 1825.

Supplément à la Grammaire Japonaise du P. Rodriguez, &c. Par M. le Baron G. de Humboldt. Paris, 1826.

L21
I313
24 (R)
1816

labours, which have thrown much light on the languages of hither and farther India. A society established at Paris since 1822 emulates their exertions, and its numerous publications are highly valuable: among these we cannot help noticing the learned and interesting essay of Mess. Burnouf and Lassen, on the Pali or Bali, the sacred language of the peninsula beyond the Ganges*. The Journal Asiatique, published by that Society, of which nine volumes have already appeared, and the tenth will be completed in June next, is full of instructive matter concerning the languages of Asia. The same may be said of the Mélanges Asiatiques of M. Remusat†, and the Mémoires relatifs à l'Asie of M. Klaproth‡. The Asia Polyglotta of the latter is a work of great merit§.

There is also in London, as we are informed, an Asiatic Society lately established, but their memoirs have not yet reached us.

It is said that the sacred scriptures, or parts of them, have been translated into one hundred and fifty different languages or dialects by the exertions of the British, Russian, and American Bible Societies. The christian missionaries of different sects and countries, and the European and American navigators and travellers, have immensely increased our stock of vocabularies and other specimens of languages hitherto unknown. Among the latter we are bound to notice lieutenant John White of the United States navy, who brought to this country, from Cochin China, a comparative vocabulary of the Chinese and Cochin Chi-

* Essai sur le Pali, ou langue sacrée de la presqu'isle au delà du Gange, avec 6 planches. Par E. Burnouf & Chr. Lassen. Paris, 1826.

† Mélanges Asiatiques, ou choix de morceaux de critique relatifs aux religions, aux sciences, &c. des nations orientales. Par M. Abel Remusat, 2 vols, 8vo. Paris, 1815.

‡ Mémoires relatifs à l'Asie, contenant des recherches historiques, geographiques, et philologiques sur les peuples de l'orient. Par M. J. Klaproth. 2 vols, 8vo. Paris, 1824—1826.

§ Asia Polyglotta von Julius Klaproth. 1 vol. quarto, with an atlas of languages, folio. Paris, 1823.

nese languages, which he has deposited in the Marine East India Company's Museum at Salem in Massachusetts, an extract from which is subjoined to the History of his Voyage to the China Sea*. It is hoped that the Boston Academy of Arts and Sciences will cause the whole to be published in their valuable Transactions. It will be interesting not only to the learned of this country, but also to those of Europe; as it not only shews the degree of affinity in the idioms of the two nations, Chinese and Cochin Chinese, but also in what manner the characters of the former are employed to represent the words of the latter, when they differ in sound or in sense: It proves to demonstration that the Chinese characters cannot be read alike in every language; not even in those which have the greatest resemblance to that of China and may be considered in a measure as Chinese dialects.

Thus learned and industrious men are collecting in all parts of the world the valuable materials out of which is to be erected the splendid edifice of *Universal Philology*. Various attempts have been made to reduce this science into a body of doctrine, but none has completely succeeded, because the facts on which it rests have not yet been sufficiently ascertained. Innumerable works have been written on the origin of language, while the greatest number of the idioms of the earth were entirely unknown. Theories have been accumulated instead of facts, every one of which had its day until superseded by some newer and more fashionable system. Now and then some gifted men pierced through the cloud of darkness by the mere force of their intuitive genius,

* History of a Voyage to the China Seas. By John White, Lieutenant in the U. S. Navy. Boston. Wells & Lilly. 1823.

This book has been since reprinted in London. But the booksellers, probably for want of Chinese characters, have left out of their edition all that relates to the Cochin Chinese language. Thus in our American edition of Barrow's Travels in China, the specimens of Tartar characters have been omitted, because the booksellers did not think it expedient to have them cast or engraved. In this manner trade prospers at the expense of science.

G21
D313
Z4 (R)
1816

and their writings have not a little contributed to the advancement of knowledge. Among those we must place in the first rank the illustrious president De Brosses, whose excellent treatise on the mechanical formation of language* contains more correct reasoning than any other work on the same subject. Nor can I pass over in silence the lights that are diffused through the Elements of Ideology of our venerated associate Destutt Tracy†, so fruitful of important principles that still remain to be applied to various unsettled points of our science. But, with these helps and many others that could be mentioned, we are not yet prepared for a general elementary treatise on philology taken in its whole extent: more facts are yet to be collected, and inveterate theories submitted to the test of truth, before this great work can be undertaken with hopes of success.

Philology in fact, in the sense in which I wish to be understood, is of immense extent. It not only embraces oral language in all its varieties, but also writing and all the signs by means of which ideas are communicated through the organs of sight. The language of signs which the deaf and dumb make use of is alone a science. But setting these aside, and confining ourselves to speech properly so called, we find in that alone a boundless field of inquiry. We are arrested in the outset by the unnumbered languages and dialects which are spread over the surface of the earth, of which a very few only can be acquired by any individual. But philology comprehends them all, it obliges us to class and compare them with each other, for which we have no other aid than the knowledge more or less perfect of a few, and a superficial view of the rest. The philologist must learn to catch the prominent traits by which the different modes of speech are distinguished,

* Traité de la formation mécanique des langues et des principes physiques de l'étymologie, 2 vols, 12mo. Paris, An IX.

† Elements d'idéologie, par A. L. C. Destutt Tracy, Sénateur, 3 vols, 8vo. Paris, 1804—1805.

and for that must trust to the labours of others in the shape of grammars, dictionaries, vocabularies, and other works of detail. This is enough to occupy a whole life. But it is not all. The single branch of philology which relates to oral languages has its subdivisions, each of which may be considered as a separate science: There is PHONOLOGY, which teaches us to distinguish the various sounds produced by the human voice, with their tones, accents, and inflections, to analyze, class, and compare them with each other, and represent them, as much as possible, by visible signs*; ETYMOLOGY, or the knowledge of those constituent parts of language that we call *words*, by means of which we are enabled to trace the affinities of the different idioms of the earth, and the filiation of the numerous races and families of men who inhabit it; and lastly, IDEOLOGY, or the comparative study of the grammatical forms and idiomatic construction of languages, by which we are taught to analyze and distinguish the different shapes in which ideas combine themselves in order to fix perceptions in our minds, and transmit them to those of others; while we observe with wonder the effects of that tendency to order and method and that natural logic which God has implanted in the mind of every man. A considerable time must elapse before we shall have collected a sufficiency of facts to enable us to generalize to a certain extent our ideas on these various subjects, the attempting of which too soon has hitherto been the great error of philologists. It is astonishing to see what efforts have been made by men of superior as well as those of inferior talents, to discover the origin of human speech, to trace an original or primitive language in those which now exist, to invent a universal or philosophical idiom, a universal grammar, a universal alphabet, and so many other *universals*, while the *particulars* are yet to be learned.

* I have treated of this subject separately, merely in its application to the English language, in the first volume of the present series of these Transactions, p. 228. A reference to that essay will shew the immense extent of this branch of the philological science.

C21
D313
24
1819

When we find such men as Court de Gebelin, Bishop Wilkins, Maupertuis, Rousseau, Adam Smith, and so many others, seriously employed in the pursuit of those unattainable objects, we can but lament the disposition of the human mind to transgress the bounds which Eternal Wisdom has prescribed to human knowledge and human power.

If philology had no other object than to promote and facilitate the intercourse between nations, and make men better acquainted with the globe they inhabit, it would be well worth all the trouble and labour that may be bestowed upon it. What further results it may produce, useful or interesting to mankind, it is impossible to foretel. Thus much is certain, that no science more powerfully excites that desire of knowledge which is inherent in our nature, and which, no doubt, was given to us by the Almighty for wise purposes.

Moved by these considerations, the American Philosophical Society have thought it incumbent upon them to add to the mass of facts which are accumulating on all sides, by the publication of this grammar. While the languages of Asia occupy the attention of the philologists of Europe, light is expected from this quarter to be shed on those of our own continent. This Society was the first to discover and make known to the world the remarkable character which pervades, as far as they are yet known, the aboriginal languages of America, from Greenland to Cape Horn. In the period of seven years which has elapsed since the publication of the Report presented to their Historical Committee in 1819*, all the observations which have been made on Indian languages, at that time unknown, have confirmed their theory, if theory it can be called, which is no more than the general result of a multitude of facts collected with care. This result has shewn that the astonishing variety of forms of human speech which exists in the eastern hemisphere is not to be found in

* Transactions of the Historical and Literary Committee of the American Philosophical Society, vol. 1. Philadelphia, 1819.

the western. Here we find no monosyllablic language like the Chinese*, and its cognate idioms; no analytical languages like those of the north of Europe, with their numerous expletive and auxiliary monosyllables; no such contrast is exhibited as that which is so striking to the most superficial observer, between the complication of the forms of the Basque language and the comparative simplicity of those of its neighbours the French and Spanish; but a uniform system, with such differences only as constitute varieties in natural objects, seems to pervade them all, and this *genus* of human languages has been called *polysynthetic*, from the numerous combinations of ideas which it presents in the form of words. It has also been shewn that the American languages are rich in words and regular in their forms, and that they do not yield in those respects to any other idiom. These facts have attracted the attention of the learned in Europe, as well as in this country; but they have not been able entirely to remove the prejudices that have been so long entertained against the languages of savage nations. The pride of civilization is reluctant to admit facts like these in their utmost extent, because they shew how little philosophy and science have to do with the formation of language. A vague idea still prevails that the idioms of barbarous tribes must be greatly inferior to those of civilized nations, and reasons are industriously sought for to prove that inferiority, not only in point of cultivation, which would readily be admitted, but also to shew that their organization is comparatively imperfect. Thus a learned member of the Berlin Acade-

* By a *monosyllabic* language, I do not mean one every word of which consists of a single syllable, but one of which every syllable is a complete word. The learned M. Remusat has satisfactorily proved in his *Mélanges Asiatiques*, vol. 2, p. 47, and in the third volume of the *Mines de l'Orient*, that the Chinese language is not monosyllabic in the first of these senses; but at the same time, I think it cannot be denied that it is so in the second, its polysyllabic words being formed by the junction of two or more vocables, each consisting only of one syllable, in the same manner as our compound English words *welcome*, *welfare*, &c. There may be a few exceptions; but they prove nothing against the general rule.

U21
.I313
Z4
1816 (R)

my of Sciences, in an ingenious and profound dissertation on the forms of languages*, while he admits that those of the American Indians are rich, methodical, and artificial in their structure, yet will not allow them to possess what he calls genuine grammatical forms (æchte formen), because, says he, their words are not inflected like those of the Greek, Latin, and Sanscrit, but are formed by a different process, which he calls *agglutination*, and on that supposition, he assigns to them an inferior rank in the scale of languages, considered in the point of view of their capacity to aid the development of ideas. That such prejudices should exist among men who have deservedly acquired an eminent reputation for science is much to be regretted; and it is particularly with a view to remove them from the minds of such men, that this grammar is published. The learned baron will, I hope, recognize in the conjugations of the Delaware verbs those inflected forms which he justly admires, and he will find that the process which he is pleased to call *agglutination*, is not the only one which our Indians employ in the combination of their ideas and the formation of their words.

But it is not in Europe alone that we find persons disposed to disparage every thing that belongs to the American Indians. The same spirit prevails, I am sorry to say in a much higher degree, among many in this country, particularly those who inhabit our frontier settlements, where causes of difference too often arise between the two races. This feeling, when once entertained, knows no bounds, and men, in other respects gifted with judgment and talents, feel its influence unperceived. I have been led into this observation by a well written and otherwise interesting article on the Indians and their languages, which appeared in the North American Review for January, 1826, the anonymous author

* Ueber das Entstehen der grammatischen Formen, und ihren Einfluss auf die Ideen Entwicklung. Von Baron Wilhelm von Humboldt. Published in the Transactions of the Berlin Academy of Sciences for the year 1822. Historical and Philological Class, p. 401.

of which labours hard to depreciate the unfortunate Indians, and make them appear the most stupid as well as the most barbarous race of men, and their languages of course as corresponding with that degraded character. It is a matter of regret that this writer should have been carried so far away by his prejudices, as to charge the venerable Heckewelder, who resided nearly forty years as a missionary among the Delaware Indians, not only with ignorance of their language, but with fabricating Delaware words, in order to suit a particular purpose*. This is carrying too far the maxim *nullius in verba*, and the reviewer who ventures so much ought first to have convinced his readers that he was himself perfectly acquainted with the Delaware language, while, on the contrary, after mentioning a few of Mr Heckewelder's substantives, the sounds of which it seems are not pleasing to his ears, he exclaims in disgust, "Pronounce these who can; we eschew the task." This strong expression of an unpleasant feeling is not natural to one who is conversant with a particular idiom: such a one, besides, must be presumed to be in some degree familiar with its sounds, and to be able, at least, to articulate them.

The reviewer that I speak of pays no greater respect to Mr Zeisberger, the author of this grammar. If he does not expressly charge him with forgery, he at least tries to make it appear that he did not know the language on which he wrote. In this grammar, in the conjugation of the causative form of the verb *wulamallsin*, to be happy, will be found the participle present *wulamalessohaluwed*, he who makes happy, which in the transitive form is changed into *wulamalessohalid*, he who makes *me* happy, and this last word, taking the vocative termination *an*, becomes *wulamalessohalian*, O thou who makest me happy! The reviewer is pleased (p. 75.) to turn this beautiful grammatical form into ridicule, and expressly denies there being such a one in the language.

* This word (*elumiangellatschik*) has been evidently formed to meet the case, and formed on erroneous principles. N. A. Review, p. 76.

C21
.I313
Z4
1816 (R)

Among other reasons equally unsatisfactory, he objects that the pronoun *who* or its elements are not to be found in the composition of the word; as if this pronoun could not be understood, as it is in the participial forms of all languages, when used as substantives. Thus the Latin participle *amans* may be translated he who loves. *ille qui amat*, and yet, not a trace of the pronoun *qui* is found in it. In the English language the participle present is not generally employed in a substantive sense, therefore the word *loving* can not be translated by he who loves, but the meaning of the noun substantive *lover* may be thus rendered, and the participle past *beloved* is often used in that sense, as *the beloved*, he who is beloved, the pronoun *who* being understood. But the reviewer goes farther, and pretends that there is no word in *any* Indian language answering to our pronoun *who**. Be it so; but the idea which it conveys certainly exists in the minds of the Indians, and therefore there is the greater necessity for words in which that idea may be comprehended when it cannot be separately expressed. These specimens are sufficient to give an idea of the reviewer's course of reasoning, nor do the limits of this preface allow me to pursue it farther.

It is difficult to know to what Indian language this gentleman's attention has been particularly directed. If we are to judge from his numerous specimens of Indian phrases, he should be equally familiar with the idioms of the Delawares, Chippeways, Sioux, Kickapoos, Sacs and Foxes, Potowatomies, Wyandots, and Shawanese, in all which he furnishes us with sentences, without any apparent object than to show that those languages are poor and illy constructed. Our author, Mr Zeisberger, did not pretend to so much knowledge; the Delaware and the Onondago were all he professed to know, and he proved the justice of his claim, by a dictionary of the

* On the contrary, the pronoun *who* has an equivalent in every Indian language that I know of: Delaware, *auwen* (see this grammar); Onondago, *schu, schune, schung, schunahote* (Zeisberger's Dictionary); Menomonie, *owa;* Dahcota or Sioux, *tuaa,* &c. &c.

one, and grammars of both. Mr Heckewelder pretended only to know the Delaware, and his correspondence with our Historical Committee, in the first volume of their Transactions, appears sufficient to support his pretensions. Both these gentlemen spent the greatest part of their lives among the Indians on whose languages they wrote; while the anonymous reviewer does not tell us that he ever resided with any of them. If he derived his information from Indian traders and interpreters, he is not probably aware that they are not the proper sources from which the knowledge of the grammar of those languages is to be obtained; they do not pretend to be men of science, and it is a well known fact that even Indians, who are much in the habit of conversing with white men, will adapt their forms as much as possible to the construction of our own language, expecting thereby to be better understood. It is thus that we often speak broken English, when addressing foreigners, and that nurses will lisp when speaking to children; but it is not so that Indian orators express themselves when addressing their tribes on important subjects.

I should not have taken notice of this anonymous publication, but that the high character and extensive circulation of the North American Review, in which it would seem that it was inadvertently inserted, made it incumbent upon me to say something to counteract the effect of assertions so boldly made, and therefore calculated to make an impression on those who have not leisure to investigate the subject. It is but lately that the forms of the languages of the American Indians have begun to attract attention; I am satisfied that the more they are known, the greater astonishment they will excite in unprejudiced minds. In the mean time we must expect that ancient prepossessions will have their way, and that *à priori* reasoners will not see their favourite theories disturbed without a struggle; but facts are stubborn, and their evidence must at last prevail.

The most curious thing, undoubtedly, that exists in the languages of the Indians, is the manner in which they com-

G21
J315
24
1816 (R)

pound their words. It was first observed by Egede in his account of Greenland, and Mr Heckewelder explains it at large in the eighteenth letter of his correspondence*. By this means, says governor Colden, speaking of the Iroquois, these nations can increase the number of their words to any extent. None of the languages of the old world that we know of appear to possess this prerogative: a multitude of ideas are combined together, by a process which may be called *agglutination*, if the term be found agreeable, but which, whatever name it may receive, is not the less a subject of real wonder to the inquiring philologist. I have not space to give here many examples of this manner which the Indians have of combining several ideas together into one locution. I must therefore refer the reader to those adduced by Egede and by Mr Heckewelder, in the above cited passage of his correspondence. I shall, however, select a word from the Delaware language, which will convey a clear idea of the mode of formation of all others of the same kind. I have chosen this word for the sake of its euphony, to which even the most delicate Italian ear will not be disposed to object. When a Delaware woman is playing with a little dog or cat, or some other young animal, she will often say to it *kuligatschis!* which I would translate into English, *give me your pretty little paw*, or *what a pretty little paw you have!* This word is compounded in the following manner:

K is the inseparable pronoun of the second person, and may be rendered by *thou* or *thy*, according to the context.

Uli (pronounced *oolee*) is part of the word *wulit*, which signifies handsome or pretty. It has also other meanings not necessary to be here specified.

Gat is part of the word *wichgat*, which signifies a leg or paw.

Schis is a diminutive termination, and conveys the idea of littleness.

* Hist. Trans. p. 405.

Thus in one word the Indian woman says to the animal, *Thy pretty little paw!* and according to the tone in which she speaks, and the gestures which she makes, either calls upon it to present its foot, or simply expresses her fondling admiration. In the same manner *Pilape*, a youth, is formed from *Pilsit*, chaste, innocent, and *Lenape*, a man*. It is difficult to find a more elegant combination of ideas in a single word of any existing idiom.

I do not know of any language out of this part of the world in which words are compounded in this manner. The process consists in putting together portions of different words, so as to awaken at the same time in the mind of the hearer the various ideas which they separately express. There are probably principles or rules pointing out the particular parts that are to be selected in order to form the compound locution. Sometimes a whole syllable, and perhaps more; sometimes a single sound, or, as we would call it, a single letter: to discover those rules would require a great proficiency in the language, and at the same time a very sound discriminating mind; qualities which are seldom found united; perhaps also the ear, an *Indian* ear, is the guide which is generally followed: but the ear has also its rules, to which the mind imperceptibly conforms: however it may be, this is an interesting fact in the natural history of human language, justly entitled to the attention of philologists.

This is not the only manner in which the American Indians combine their ideas into words. They also have many of the forms of the languages which we so much admire, the Latin, Greek, Sanscrit, Slavonic, &c. mixed with others peculiarly their own. Their conjugations are as regular as those of any language that we know; and for the proof of this I need only to refer to the numerous paradigms of Delaware verbs that are contained in this grammar, in which will be found the justly admired in-

* MS. letter of Mr Heckewelder, 22d of October 1818.

U21
J 31s
24
1816 (R)

flections of the languages of ancient Europe. Although they do not appear to have the numerous tenses which the Greek boasts of, they are not, however, deficient in the expression of the relations of the present, past, and future to each other. There is no shade of idea in respect to the time, place, and manner of action which an Indian verb cannot express, and the modes of expression which they make use of for those purposes are so numerous, that if they were to be considered as parts of the conjugation of each verb, one single paradigm might fill a volume. Thus *n'mitzi* signifies I eat, in a general sense, and *n'mamitzi*, I am eating at this moment. Each of these verbs is separately conjugated in all its forms.

Indeed, the multitude of ideas which in the Indian languages are combined with the verb has justly attracted the attention of the learned in all parts of the world. It is not their transitive conjugations expressing at the same time the idea of the person acting, and that acted upon, that have excited so much astonishment. They are found also, though not with the same rich variety of forms, in the Hebrew and other oriental languages. But when two verbs with intermediate ideas are combined together into one, as in the Delaware *n'schingiwipoma*, I do not like to eat with him*, which the Abbé Molina also declares to exist in the idiom of Chili †; there is sufficient cause to wonder, particularly when we compare the complication of these languages with the simplicity of the Chinese and its kindred dialects in the ancient world. Whence can have arisen such a marked diversity in the forms of human speech?

Nor is it only with the verbs that accessary ideas are so curiously combined in the Indian languages; it is so likewise with the other parts of speech. Take the adverb for instance. The abstract idea of time is frequently annexed to it. Thus if the Delawares mean to say, If you do not return,

* Hist. Trans. p. xxvi.

† *Iduancloclavin*, I do not wish to eat with him." Hist. of Chili, Append. on the Chilian Language.

they will express it by *mattatsch gluppiweque*, which may be thus construed:

Matta is the negative adverb *no; tsch* is the sign of the future, with which the adverb is inflected; *gluppiweque* is the second person of the plural number of the present tense of the subjunctive mood of the verb *gluppiechton*, To turn about or return. In this manner every idea meant to be conveyed by this sentence is clearly understood. The subjunctive mood shews the uncertainty of the action, and the sign of the future tense coupled with the adverb points to a time not yet come when it may or may not take place. The Latin phrase *nisi veneris* expresses all these meanings; but the English *If you do not come*, and the French *Si vous ne venez pas*, have by no means the same elegant precision. The idea which in Delaware and Latin the subjunctive form directly conveys is left to be gathered in the English and French from the words *if* and *si*, and there is nothing else to point out the futurity of the action. And where the two former languages express every thing with two words, each of the latter requires five, which yet represent a smaller number of ideas. To which of these grammatical forms is the epithet *barbarous* to be applied?

This very cursory view of the general structure of the Indian languages, exemplified by the Delaware, will at least convince the reader that a considerable degree of art and method has presided over their formation. Whether this astonishing fact is to be considered as a proof (as many are inclined to believe) that this continent was formerly inhabited by a civilized race of men, or whether it is not more natural to suppose that the Almighty Creator has endowed mankind with a natural logic which leads them, as it were, by instinct, to such methods in the formation of their idioms as are best calculated to facilitate their use, I shall not at present inquire; I do not, however, hesitate to say, that the bias of my mind is in favour of the latter supposition; because no language has yet been discovered, either among savage or polished nations, which was not governed by rules

621
D313
Zu (R)
1816

and principles which nature alone could dictate, and human science never could have imagined. Various attempts have been made towards the formation of a philosophical language; none of them has ever gone beyond the imitation of those which were previously known; neither Leibnitz nor Bishop Wilkins, neither Monboddo nor De Brosses, nor any of those illustrious philosophers who have written so much on the origin and formation of languages, could have discovered *à priori* the curious combinations by which the American Indians form their words; nor the manner in which they associate with the verb such an immense number of accessary ideas; we are therefore compelled, when endeavouring to account for the variety of modes in which men represent their perceptions through the organs of speech, to abandon all vain theories, and look up only to nature and nature's God.

I have been led into these preliminary observations farther than I expected; I feel that I have been insensibly drawn beyond the legitimate bounds of a preface; it is, however, necessary that I should say something of this grammar and of its author.

The Reverend David Zeisberger was a native of Moravia, where he was born in the year 1721. He was educated at Herrnhut in the principles of the religion of the United Brethren. At the age of seventeen he came to this country, and landed in Georgia, where his co-religionists had begun some settlements. Thence he came to Pennsylvania. In the year 1746, (being twenty-five years of age) he was sent out as a missionary to the North American Indians, in which employment he continued, with few and short intervals, until his death, which happened in the year 1808. He died at Goshen, in the state of Ohio, at the advanced age of eighty-seven years.

Thus this venerable missionary resided upwards of sixty years among the Indians of this country, preaching the gospel to them in their native idioms. In this manner he acquired several of their languages; but was particularly

skilled in the Onondago (an Iroquois dialect) and the Lenni Lenape or Delaware. On the former he wrote three grammars, two in German* and the other in English†, and a dictionary, German and Indian, consisting of seven volumes in quarto. These works, all in manuscript, are deposited in our Society's library.

Those on the Delaware, except this grammar, have been all printed. They consist of a copious spelling book in Delaware and English, of which two editions have been published‡. Sermons to Children in Delaware§, and a Collection of Hymns in the same language‖, all which appeared in his life time. After his death his translation into Delaware of Lieberkuhn's Harmony of the Four Gospels¶ was given to the public by the care and at the expense of the Female Auxiliary Missionary Society at Bethlehem, aided by private subscribers, among whom the late Honourable Elias Boudinot of New Jersey was conspicuous.

The original manuscript of this grammar the author ordered by his will to remain deposited in the library of the United Brethren at Bethlehem, where it now is. In the

* Onondagoische Grammatica. MS. 4to, pp. 176; and a shorter one also in 4to, pp. 87.

† Essay of an Onondago Grammar, or a short introduction to learning the Onondago alias Maqua tongue. MS. 4to, pp. 67.

‡ Delaware and English Spelling Book, for the use of the Missions of the United Brethren. Philadelphia, 1776 and 1806. The second edition is much improved, and contains pp. 179, 12mo.

§ Ehelittonhenk li amemensak gischitak Elleniechsink, untschi David Zeisberger. Philadelphia, 1803, pp. 115, 12mo.

‖ A Collection of Hymns for the use of the Christian Indians of the Mission of the United Brethren in America. Philadelphia, 1803, pp. 358, 12mo.

These hymns are all in the metre of German poetry, and are to be sung to German tunes. It would have required more genius than falls to the common lot of man to have discovered a rhythm suited to the character of the language, and melodies adapted to it. Such diversified talents are seldom to be looked for in those who devote their lives to the conversion of savage nations.

¶ Elekup Nihillalquonk woak Pemauchsohalquonk Jesus Christ, seki ta lauchsitup wochgidhakamike. New York, 1821, pp. 222, 12mo.

E21
.I 313
24 (R)
1816

year 1816, our late lamented associate, the Reverend John Heckewelder, having been requested to aid our Historical Committee in their investigation of the forms and structure of the Indian languages, was kind enough, with the permission of his superiors, to confide to them that valuable manuscript for their temporary use. The Committee ordered it to be translated into English; and I willingly undertook the task: various circumstances have hitherto prevented its appearance. Several learned men, however, both in Europe and in this country, having repeatedly expressed their wish to see it in print, its publication could no longer be delayed.

The reader must not expect to find here a philosophical grammar, as this was not made for the use of philosophers, but of young missionaries—its object was entirely practical. The author never dreamt that the theory of the Indian languages would ever become the subject of philosophical study. He has followed the usual divisions of the parts of speech; but has not endeavoured, like the Spanish American grammarians, to force the Indian forms of language into too close an analogy with our own. To a certain degree it is necessary to explain the forms of the Indian languages by those to which we are accustomed; to do otherwise would be following the old exploded method of teaching the Latin language by means of a grammar written entirely in Latin; at the same time, the peculiar forms of the new idiom ought to be pointed out in a clear and intelligible manner, and their principles analyzed so as to lay down their rules, when differing from our own, with the greatest possible perspicuity. It were to be wished that our author had devoted a chapter to the syntax and phraseology of the language; but that, I presume, he left to be acquired by practice. Upon the whole, however, I think his grammar the best that I have seen of an American dialect. It is copious and rich in examples, and his paradigms of the conjugations of Indian verbs are sufficiently numerous to give a correct idea of the manner in

which that part of speech is constructed. The personal verbs or transitions are fully and clearly explained. Indeed, it may be said that he has the merit of clearness throughout; a merit so very rare, that it deserves to be noticed. Those who before him have treated of Indian languages have either not always understood themselves, or not been very anxious to be understood by others. I do not even except the venerable Eliot, whose Grammar of the Language of the Massachusetts Indians is not free from obscurities; some of which the present one of its kindred dialect, the Delaware, will help to clear up.

The Indian words in this Grammar are to be pronounced according to the powers of the German alphabet, which Mr Zeisberger thought proper to adopt*. It has long been a desideratum in the philological science, that there should be a uniform mode of writing exotic words, in order to convey, as much as possible, the same idea of their sounds, at least to the learned, through the civilized world. But, independent of the numerous difficulties which naturally attend such a design, from the almost entire impossibility of conveying to the mind through the eye the idea of sounds which the ear never heard, an ill understood national pride makes every nation desire that their own alphabet should be chosen as the medium of communication. The least prejudiced on this subject insist at least on the Roman character being universally used. The celebrated Volney wished all the Oriental

* The translator has preserved the orthography of the original, except that he has substituted the letter *y* for the German *j*, because *y* has the same sound according to the English and German pronunciation. Also where the author has introduced the vowel *o* after *w*, in order to shew that the latter is to have the English and not the German sound, and so writes *woagan* to be pronounced *wagan*, the translator has suppressed the *o*, thinking it sufficient to give notice that *w* consonant is always to be pronounced as in English, whether it be followed by another consonant or by a vowel. In the former case a *sheva* or mute vowel is interposed between the two sounds: thus, *wdanis* (daughter) is pronounced *w'danis* and not *oo-danis*. Following the same principle, where the author writes *wiquoam* (a house) the translator writes *wikwam*, which is precisely the sound which Zeisberger meant to represent.

422
D31s
24
1814 (R)

languages to be written in that character, and not only proposed a plan to that effect, but left a considerable legacy by his will to be employed in premiums to those who should suggest the best means of carrying it into execution. This shews how far a favourite idea may take hold of the mind of a man, however distinguished by his genius and talents.

It is not for those languages that have already an alphabet and an orthography of their own that a uniform mode of writing their words is desirable; uniformity in this respect, even among the nations that use the same characters, is absolutely unattainable. All that is desired is a common mode of communicating the sounds of unwritten languages, in order to facilitate the comparison of their words and grammatical forms with each other with the greater exactness. To this object the powers of our English alphabet are not adequate; because its vowel sounds are uncertain and a great part of them are represented by diphthongs. But most nations seem to think that their national honour is concerned in forcing their own orthography upon the learned world. Thus since the study of the Chinese language has become fashionable in Europe, the Portuguese mode of spelling Chinese words, to which all were before accustomed, has been entirely abandoned, and the English and French have each adopted the orthography of their own language; so that it is sometimes difficult to recognize the same words in the grammars and dictionaries which they have respectively published.

In this country we are free from this prejudice; therefore my learned friend Mr Pickering, with the liberality which characterizes an American man of science, has proposed a uniform mode of writing the words of our Indian languages*, which I am happy to find has been almost universally adopted by our Missionaries not only on this continent, but in the South Sea Islands. I am also informed that our go-

* An Essay on a uniform Orthography for the Indian Languages of North America. By John Pickering. Published at Boston in the Memoirs of the American Academy of Arts and Sciences, Vol. IV. p. 319.

vernment, who, it is reported and generally believed, are preparing to publish an important national work on the languages of the Indians who inhabit these United States on the model considerably improved of that of the empress Catherine, have recommended to the agents and other persons employed in collecting the materials to conform themselves as much as possible to the alphabet proposed by Mr Pickering. Thus America will have the honour of giving an example which it is to be hoped will be more generally followed.

This alphabet is entirely formed of our Roman characters. The vowel sounds are those of the German and Italian languages. The nasals are expressed by a comma or cedilla under each nasal vowel, after the Polish manner. The English *sh* is preserved, and its correlative *zh* is adopted for the sound of the French and Portuguese *j*. The compound consonant sounds are represented by their component signs, thus *ks*, *ksh*, *ts*, *tz*, &c. The Author has been careful not to introduce any new characters. Even the sound of the Greek χ and Spanish *jota* is expressed in the most usual manner by *kh*; and although there is a real difference between these two sounds, the one being *k*, and the other *g* aspirate, Mr Pickering did not think it necessary to appropriate to each a separate character, well knowing that approximation is all that can be reached, and that every attempt to distinguish nice differences of sound would eventually prove vain.

Thus, with a liberality which cannot be too much praised, Mr Pickering has selected among the various powers which the nations of Europe have given to the characters of the Roman alphabet those which best suited his purpose, without shewing favour or partiality to any country, and least to his own. His plan, moreover, is simple and easy of execution. If it is not the best that could possibly be devised, it is the one that is most likely to be certainly adopted. Brilliant theories and highly complicated schemes may dazzle for a while: but simplicity in plans presented for general

E21
.Z13
Z4
1816 (R)

practice is the mark of true genius, and must ultimately prevail.

Before I conclude this preface, I beg leave to say a few words respecting the present translation. When, eleven years ago, I undertook to make it for the Philosophical Society I had never turned my attention to the Indian languages, and I was entirely ignorant of their forms and construction. I therefore thought of nothing beyond a close and literal translation of the manuscript. I soon perceived, however, that it had been written on loose sheets, which had been bound together after the Author's death by persons not conversant with the subject. It also became clear to me that Mr Zeisberger had not given the last finishing hand to his work. He probably meant to have condensed it, and to have exhibited the various forms of the conjugations of the verbs in a lesser number of paradigms. These observations struck me as I went on with the translation which I finished as I had begun it. I left out only one chapter, in which the author explained the manner of expressing the German compound verbs into the Delaware language; as it would have required too much labour to adapt it to the English forms of speech, and would have participated in too great a degree of an original composition. I regret, however, that I did not attempt it. It is now too late, as Mr Zeisberger's manuscript has been returned to the Bethlehem library.

I had no idea at the time that this grammar would ever be published. Since the Society came to a resolution to commit it to the press, it became my duty to revise what I had done; I saw that it would require to be almost entirely recast, and above all to be considerably abridged, in order to give it that form which alone could satisfy the taste of the present age. But on this I could not venture. For more than ten years, indeed, I have applied myself to the study of the Indian languages, and have become more conversant with their structure and forms than those who have not paid a similar attention to the subject. Besides the usual helps

of grammars, dictionaries, vocabularies, &c. I have had the benefit of correspondences and personal communications with Indians, missionaries, and other persons from various parts of this hemisphere, more or less skilled in those idioms. With regard to the Delaware, I have received much information from my deceased friend Mr Heckewelder, whom I always found ready to answer my queries, and solve my doubts, whenever I thought proper to communicate them to him. If he were still alive, I would not have hesitated, with his kind assistance, to have presented this grammar in a more acceptable form to the public. Without such aid I could not undertake it, being in want of that practical knowledge which can only be acquired by a long residence among the Indians.

Another reason has induced me not to make too free with this grammar, although I am satisfied that it might have been advantageously abridged. Several gentlemen, particularly of the army, who are stationed or reside in the vicinity of the Indian country, and consequently have much intercourse with the aborigines, have expressed a wish that Mr Zeisberger's Work should be given in as ample a form as possible, as it would be of great use to them in studying not only the language of the Delawares, but also those of the Chippeways, Menomonies, and other cognate idioms. Therefore it is to be considered that it is not only intended as an exhibition of the forms of the Indian dialects in a scientific point of view, but also as a guide to those who may be engaged in the study of this language. To them the multiplicity of examples which others may think unnecessary will be of great value, as there are no other written sources from which they can derive information, if we except Mr Zeisberger's Spelling Book, which has long been out of print, and his Translation of Lieberkuhn's Harmony of the Gospels, which was printed only for the use of missionaries, and is not to be purchased. Neither is the Translation of St John's Epistle by Dencke to be had in the shops. It is much to be regretted that a certain number of copies

421
.J313
24
1816 (R)

of such works are not put in the hands of booksellers for sale. They would be purchased, at least, by the public libraries of this country, and perhaps also, of Europe.

For these reasons I have ventured upon few alterations of the Manuscript now published. I have, however, sometimes varied from the Author's method, when I thought it too defective, and I have modified his explanations, so as to give them (as I thought) a greater degree of clearness and precision, and make them more easily understood. I have even occasionally, always with the same view, added some facts and illustrations which were not in the text. But this I have chiefly done in the form of notes at the bottom of the page, under my own name and responsibility. Upon the whole, I have taken no liberty with the Author's work which I was not sure he would have approved of if he had been living. As a fair copy of the original manuscript of this translation still remains in the Society's library, the alterations which I have made may be seen and judged of by all who will take the pains to compare it with the one now published.

I hope this Grammar will convince those who may still be incredulous, that I did not go too far when I asserted in my Report to the Historical Committee that the Indian languages are rich in words and grammatical forms, and that their general structure displays as much order and method as that of any of those that exist on the face of the earth. They are highly synthetical, and combine ideas together in a manner so artificial and so uniformly consistent with the rules of analogy, that it is not to be wondered at if men, reasoning *à priori*, have thought it impossible that such combinations could proceed from the minds of savages. As the fact cannot be denied, the pride of civilization has at last found out that it is very natural that it should be so; because analysis is the most difficult operation of the human mind, and barbarous nations being incapable of it, their languages must necessarily be synthetical. But Mr Adam Smith, who first broached this doctrine in a disser-

tation on the origin of language subjoined to his Theory of Moral Sentiments, and who has been highly applauded for this discovery, did not surely consider that before the Indians could have combined their ideas, and arranged them in regular order in the forms in which they now appear, they must first have analysed them, otherwise they could not have discovered their analogies and adhered to them so closely. But in this they did not proceed as philosophers would have done in their closets; the operations of nature are much quicker than those of science, and perhaps are not the less sure. I leave it to others to explain the details of this process; my task is to exhibit the facts, not to trace them to their origin.

I am not an enthusiastic or exclusive admirer of the Indian languages, and am far from being disposed to assert that their forms are superior to those of others. Comparisons on such subjects appear to me idle, and can lead to no useful results. Language is the instrument of thought and must always be adequate to its object. Therefore no language has yet been and probably never will be found, destitute of forms; for without them none can exist. By forms I do not mean only inflexions of words and the like; I mean every regular and methodical arrangement of the elements of speech for practical purposes. This the Chinese have as well as the Delawares, although in vulgar acceptation it is commonly said that the Chinese idiom has no forms. Like every thing else in nature, the forms of language, are various, and in that variety consists the chief beauty of the works of the Almighty Creator. A language, it is true, may be more or less adapted to certain objects. Some are more poetical than others, while there are those which are better suited to the perspicuity of logical reasoning. But it is only after they have been moulded by the hand of genius that this particular character becomes apparent. Who can say what Homer would have produced if he had had for his instrument the language of the Lenni Lenape? This, however, we

621
B313
Zu (R)
1816

may with safety assert; that he would have been able to say more in fewer words, than even in his own admirable Greek. Every mode of speech has its peculiar qualities, susceptible of being developed and improved by cultivation; but, like flowers and plants, all languages have a regular organization, and none can be called *barbarous* in the sense which presumption has affixed to that word. An unorganized language would be a chaos, unfit to be used as the medium of intercourse between men. No memory could retain a long list of arbitrary words, if order and method, founded on analogy, did not come to its aid. Grammatical forms, therefore, are as necessary to human languages as the organs of life and vegetation are to animals and plants. Neither could exist without them.

In the idiom before us we have an example of what nature can produce, unaided by the theories of science and the refinements of art. To assign to each its proper share in the composition of such noble instruments as the languages of men is not among the least important questions which philology presents to our inquiry. It deserves to be thoroughly investigated. The result, it is true, will be mortifying to our pride; but that pride, which makes us ascribe so much to our own efforts, and so little to the silent and unperceived operations of nature, is the greatest obstacle that we meet in our road to knowledge, and we cannot proceed very far in the discovery of natural causes while we remain disposed to attribute every thing to our so much boasted civilization, our limited sciences, and our mimic arts.

INTRODUCTION.

THE Delaware Indians have no *f* nor *r* in their language*. The letters must be pronounced as in German or Latin. The language has no resemblance to any of ours; it has, however, its own fixed rules, to which those must conform who will speak intelligibly. Whoever will speak Indian must learn to think in Indian.

This treatise will greatly facilitate those who wish to learn this language, if they will only impress themselves with the rules, which are neither numerous nor difficult. In proportion as the knowledge of them is acquired, a greater pleasure will be found in this study, and every day new treasures will be discovered; but above all, there must be a desire to learn, without which nothing can be effected.

* *Note by the Translator.*—The Delawares who inhabited Pennsylvania, while it was under the Swedish dominion, used the *r* instead of the *l*. They called themselves *Renni Renape*. See *Lutheri Catechismus, Oefwersat pao American-Virginiske Spraoket*. Stockholm, 1696. This race appears to be extinct.

421
.D31s
24
1816 (R)

GRAMMAR.

I SHALL treat in this essay of the different parts of speech, to wit: * Noun, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.

I.—Of Nouns.

Nouns are of two kinds, substantive and adjective.

Of the Noun Substantive.

The Indians have no declensions, properly so called; that is to say, the nouns are not declined by inflections, as in the Latin and Greek, except in two cases, the vocative and the local. In the others the place of these terminations is supplied by the relative position of the noun, or by grammatical forms or combinations of the verbs and other parts of speech, as will be shewn in the following examples. These grammatical forms or combinations are peculiar to the Indian languages, and I believe are not to be found in any others. They will be more fully explained under their proper heads. At present I shall only shew in what manner what are commonly called the *cases* of nouns are expressed or indicated.

Nominative.

This case (if it may be so called) has no particular form or inflection. It is simply the name of the substantive, as in English.

Lenni, the man
Ochqueu, the woman
Wikwam, the house

Sipo *or* sipu, the river
Getanittowit, God
Gischuch, the sun.

* *Note by the Translator.*—The Author does not speak of the article; yet there is one in the Delaware language, the article *mo*, which is used either in a definite or indefinite sense, as *m'hittuck*, *a* tree or *the* tree. The Minsi say *michtuk*. This article was discovered by the Translator in the Massachusetts language, and on inquiring of Mr Heckewelder, he said that the same article was also in the Delaware, but was not frequently used, because the word was sufficiently understood without it. See his letter to the Translator in the notes to Eliot's Grammar, 11th Massachusetts' Historical Collections, Second Series, p. xv.

Genitive.

The genitive is expressed by placing the noun employed in that sense immediately before that which is used in the nominative. Sometimes also by prefixing to the nominative the inseparable pronoun of the third person *w*, as we say in English *John his book* for John's book.

Getannittowit quisall, God's son
Nihillalquonk wtanglowagan*, the Lord's death
Getannitowit wtahoaltowagan, God's love
Getannitowit gektemagelowagan, God's mercy
Lennowikit, the man's house
Getannittowit wtallewussowagan, God's majesty
Nihillalquonk allogewaganall, the Lord's works.

The Dative

Is expressed by inflections in the verbs and by prefixes and suffixes which will be more particularly explained.

Nemilan, I give (to) him
Milap, he gave to him
Ndellap, I said (to) him
Nowitschemap, I fetched (to) him
Melat hallemiwi pommauchsowoagan, eternal life
Ndatschimolschap, I related to him
Notschap, I went, came to him
Nowitschewap, I went with him.

The Accusative

Is likewise expressed by means of the verbs, as is said above.

Ndahoala, I love him
Nowaha, I know him
Npendawa, I understand him
Npenauwelema, I take care of him
Npennauwa, I look at him
Nemachelema, I honour him
Getanittowit nquitayala, I fear God. (God I fear him).

The Vocative

Is expressed in the singular by the termination *an*, and by *enk*, when coupled with the pronoun *our*.

Wo Kitanittowian†! O God!
Nihillalan! O Lord!
Nihillalian! O my Lord!
Nihillaliyenk! O our Lord!
Elangomellan! O my friend!
Wetochemellan! O my father!
Wetochemellenk! O our father!
Wetochemuxian! O father!
Pemauchsohalian! O my Saviour!
Pemauchsohaluweyan†! O Saviour!
Nocha! (for Nochan), O my father! (says a child to its father)
Elenapewian! Thou Indian!
Shawanowian! Thou Shawanese!
Metapewian! O wicked man!
Welilissian! O pious man!

The Local case‡.

This as well as the preceding may be properly so called. It is formed by means of the suffixes *ink* and *unk*, and expresses *in, in the, on, out of*.

* *Note by the Translator.—Wtanglowagan.* In this word, *anglowagan* signifies death, from *angel*, to die. *W* is the inseparable pronoun *his*, and *t* is interposed for euphony's sake.

† *Note by the Translator.*—The Author frequently uses the letters *g* and *k* and *d* and *t* indiscriminately.

‡ *Note by the Translator.*—The Author calls this case the *ablative*. I have preferred the denomination *local*.

421
2318
24 (R)
1816

EXAMPLES.

Utenink (from Uteney, a city or town), in the town, in town
Utenink nda, I am going to town, *or* into the town
Utenink noon, I am coming from *or* out of town
Sipunk (from Sipo, river, creek, water), to *or* into the river
Mbink (from Mbi, water), in the water
Hakink (from Hacki, earth, ground), in *or* on the earth
Awossagamewunk (from Awossagame, heaven), in heaven
Wachtschunk nda (from Wachtschu, hill, mountain), I am going up the hill
Wachtschunk noom, I come from the hill
Gamunk nda *or* noom, I am going over the water *or* coming from thence
Machtschikamigunk, in the hole (meaning a hole in the ground)
Ochunk, at his father's.

OF NUMBERS.

The singular has in general no particular inflections to distinguish it from the plural, except in the third person, where it ends in *l*, but most commonly in *wall*. The plural is variously inflected. There is a singular number combined with the plural, as in *our father, my fathers*, and a double plural, as in *our fathers*. These are distinguished by particular inflections, the double plural, by the duplication of a syllable. Substantives are generally combined with the inseparable possessive pronoun, which in the singular is *n* for the first person, *k* for the second, and *w* or *o* for the third. The inseparable pronoun is often omitted in the plural and in the third person singular, and the sense is determined by the numeric inflection, which is at the same time pronominal. Those inflections are *na* or *nana* in the first person, *wa* or *wawa* in the second, and *wall. wak* and *wawall* in the third. The duplication of a syllable, as *nana, wawa, wawawall*, indicates the double plural.

EXAMPLES.

Wetoochwink, Father.

Singular.

Nooch, my father
Kooch, thy father
Ochwall, his or her father

Singular with Plural.

Noochena, our father
Koochuwa, your father
Ochuwawall, their father.

Double Plural.

Noochenana, our fathers
Koochewawa, your fathers
Ochuwawawall, their fathers.

Gahowes, Mother.

Singular.

Ngahowes, my mother
Kahowes, thy mother
Gohessal, his or her mother.

Singular with Plural.

Gohessena, our mother
Kohessuwa, your mother
Gohessuwawall, their mother.

The double plural is formed as in the preceding example.

Sometimes the singular receives numerical inflections, and the substantive itself is somewhat modified, as we have already seen in *wetoochwink*, father, from which are formed *nooch, kooch*, &c. So in the following example :

Achpoan, Bread.

Singular.	*Plural.*
N'dappoanum, my bread	N'dappoanummena, our bread
K'dappoanum, thy bread	K'dappoanumowa, your bread
W'dappoanum, his bread	W'dappoanumowawall, their bread.

The following examples are sufficient to point out the general form of numerical declension :

Hakihacan, the field or plantation.

Singular.
N'dakihacan, my plantation
K'dakihacan, thy plantation
W'dakihacan, his plantation
Plural.
N'dakihacanena, our plantation
K'dakihacanena, your plantation
W'dakihacanowawall, their plantation.

Wuschkink, the eye or sight.

Singular.
Neschkink, my sight *or* eye
Keschkink, thy sight *or* eye
Wuschkink, his sight *or* eye
Plural.
Neschkinkuna, our sight *or* eye
Keschkinkuwa, your sight *or* eye
Wuschkinkuwawall, their sight *or* eye.

The singular with plural and the double plural are formed as in the former examples.

The termination *naninga* is employed in the double plural, when speaking of deceased persons.

EXAMPLES.

Nochena, our father	Muchomsenaninga, our deceased grandfathers
Noch-nana, our fathers	Kimachtenaninga, our deceased brothers
Nochenaninga, our deceased fathers	Chesmussenaninga, our deceased sisters
Muchomsena, our grandfather	Gohessenaninga, our deceased mothers.

Substantives without the prefixed pronouns are generally inflected in the plural by *all* or *ak*, the former termination being applied to inanimate and the latter to animate objects. Trees and the larger plants are considered animate. There are some exceptions to this rule, as for instance *namessall*, fishes, which takes the inanimate termination ; but they are not numerous.

EXAMPLES.

Inanimate Form.

Hakihacanall, plantations	Achsinall, stones
Menachgaquall, fence-rails	Ulakensall, dishes
Siposall, rivers, creeks	Amocholall, canoes
Wikwahemall, houses	Kitoaltewall, ships
Uteneyall, cities, towns	Oyosall, pieces of meat or flesh.

Animate Form.

Lennowak, men	Amangamequak, large fishes
Ochquewak, women	Tiposak, hens, fowls
Amemensak, children	Achsinnaminschiak, sugar trees

621
J 313
24
1816 (R)

Wschumaissak, cows, calves	Tscholensak, birds
Nenayungesak, horses	Tsquallak, frogs.
Hiiquak *or* hitgook, trees	

Substantives derived from active or neutral verbs take in the plural the termination *ik:*

EXAMPLES.

Wenitschanit, father *or* mother, parent, (from Wentschikin, to descend, grow out of)	Peyatschik, those who are coming
Wenitschanitschik, parents	Elemussitschik, those who are going away
Wdallemansitschik, the owners of cattle, birds, fowls, &c.	Wikhetschik, the cultivators of the earth
Pemsitschik, those who are going	Mikemossitschik, labouring people
	Mannachetschik, hewers of wood
	Elauwitschik, hunters.

Of the various kinds of Substantives.

The substantive combines itself in this language with almost every part of speech, but principally with the verb. We have seen those immediately derived from active or neutral verbs: we shall now proceed to others of an analogous description.

1. There are substantives derived from passive verbs: they end in *wagan* and have no plural:

EXAMPLES.

Machelemuxowagan, honour, the being honoured	Machelemoachgenimgussowagan, the receiving honour and praise
Gettemegelemuxowagan, the being shewn favour, mercy, tenderness	Amangachgenimgusswagan, the being raised or elevated by praise
Mamschalgussowagan, the being held in remembrance	Schingalgussowagan, the being taken
Mamintochimgussowagan, the being esteemed	Mamachtschimgussowagan, the being insulted
Wulakenimgussowagan, the being praised	Pilsohalgussowagan, holiness, purity

And many others of the same kind.

Note.—It might, indeed, be said that substantives in this language have a passive mood, so nearly are they allied to verbs, as will be shewn in its place.

2. There are, moreover, substantives which are akin to participles, such as,

Ahoalgussit, the beloved	Mikemossit, the one who is labouring, the labourer
Mechelemuxit, the honoured	Nanhillowit, the one who takes care of the dead
Nilchgussit, the killed	Schingaluesit, the enemy, the adversary.
Lekhikit, the one who is writing	

3. There are also those which are derived from verbs but assume the character of participles, such as,

Ppmmauchsowaganit, he who is living	Wewikit, the master of the house
Ahoaltowaganit, he who is love	Wenitschanit, a child's father or mother
Wulamoewaganit, he who is the truth	Gettemagelowaganit, he who is mercy
Wacheyekumuit, he who is the light	Tschitanessowaganit, he who is strength.
Wdallemunsit, the owner of the cattle	

4. There are also substantives formed of two substantives together, or a substantive with an adjective or verb:

EXAMPLES.

Yagawan, a hut | Tipas, a hen or fowl.

From which two words are formed,

Tipasigawan, the hen coop
Go-chgoschigawan, the hog sty
Mosigawan, the cow stable

Pitawikham, the front roof of a house
Patamoewigawan, a house of prayer, (the Lord's house, from Patamawos, God, the Lord).

Also,

Pemauchsowaptonamik, the word of life
Wulelendamowaptonamik, the glad tiding of the gospel
Ktemakauschsowagan, a poor miserable life
Machtapan, bad, stormy weather
Matalogacan, a bad wicked servant

Pallalogasowagan, crime, evil deed
Mattalogasowagan, a wicked, sinful act
Machtatenawagan, discontent, unhappiness
Tschitanatenawagan, strength of the spirit of the inner man
Kschiechauchsowagan, a holy life and conduct.

Diminutives are formed by the suffix *tit**, as,

Amemens, amementit, a little child
Nitschan, nitschantit, my little friend (from Nitis, friend; a coaxing expression used by parents to their children)
Pilawetschitsch, pilawetit, a little boy
Ochquetit *or* quetit, a little girl
Lennotit, a little man
Wikwamtit, a little room (house)
Sipotit, a little creek or brook

Hitgutit, a little tree
Goschgotit, a pig
Tipatit, a chicken
Motit, a little calf
Achpoantit, a little loaf *or* little piece of bread
Oyotit, a little piece of meat (as is given to children)
Tscholentit, a little bird—Tscholentittak, (*Plur.*)

OF ADJECTIVES.

There are not many of these, because those words, which with us are adjectives, here are verbs, and although they are not inflected through all the persons, yet they have tenses. The adjectives proper end in *uwi* and *owi*, and are derived sometimes from substantives and sometimes from verbs.

EXAMPLES.

Hallemiwi, eternal
Genamuwi, grateful; from genam, thanks
Tgauchsuwi—good, kind; from tgauchsin, to be good *or* kind

Wulelendamuwi, merry; from wulelendam, to rejoice, to be joyful *or* merry
Wschitschanquiwi, spiritual; from wtschitschank, the spirit.

* *Note by the Translator.*—The diminutive *tit* is only used in the animate gender. In the inanimate the termination *es* is employed, as *wikwames*, a small house, *amocholes*, a small canoe. In speaking of a pretty little animal, the diminutive form is *is*, *schis*, or *tschis*, as *mamalis*, the fawn of a deer, *kulgatschis*, thy pretty little paw. (See the Preface.) There are some exceptions to this rule, as for instance, *altumes*, a little dog, in which the inanimate diminutive is employed. But these are not numerous.

E21
.3313
24
1816 (R)

Hakeyiwi, corporeal; from hakey, the body
Pommauchsuwi, living; from pommauchsin, to live
Wdehiwi, hearty, cordial; from Wdehin, the heart
Ahoaltiwi, loving; from ahoalan, to love
Wachtuchwepiwi, personal, bodily; from wachtuchwepi, the body, the flesh
Pilsuwi, piluwi, clean, chaste; from pilsin, to be clean *or* chaste
Wulatenamuwi, wulatenamowi, happy; from wulatenamen, to be happy
Wulamallessuwi, well, happy; from wulamallessin, to be in health *or* happy
Allowiwi, more, yet more
Nungiwi, trembling; from nungihillan, to tremble
Schauwewi, tired, weak; from schauchsin, to be weak
Nolemiwi, invisible, unseen
Apendawi, useful; from apendamen, to enjoy, to make use of
Mattelemuwi, contemptible; from mattelendam, to despise
Angellowi, anglowi, mortal; from angel, to die
Mboiwi, mortal; mboiwi wochganall, dead bones; from mboagan, death
Awendamowi, awendamuwi, painful; from awendam, to suffer pain
Ayandamuwi, ayandamowi, to desire, wish for
Machtamallessuwi, indisposed, sick; from machtamalsin, to be sick
Machtalenamuwi, discontented; from machtalenamen, to be dissatisfied *or* discontented
Mhukuwi, bloody; from mhuk, blood
Moschiwi, clear, luminous
Tengandasuwi, pierced through
Petapaniwi, at break of day; from petapan, the day breaks
Nipahwi, at night, by night
Wschitschanquiwi, ghostly, spiritual
Gischguniwi, in the day, by day
Sedpokuniwi, early in the morning
Wuschginquiwi, face to face; from wuschgink, face
Wewatamowi, wise, prudent; from wewoatam, to be wise
Matiauchsuwi, sinful; from mattauchsin, to sin
Mayauchsuwi, of one mind; from mayauchsin, to be of one mind
Langomuwi, friendly, peaceably disposed
Gettemagelensuwi, humble; from gettemagelensin, to be humble
Gektemagelemuwi, gettemageluwi, merciful; from gettemagelin, to be merciful
Allowelemuwi, valuable; from allowelenden, to esteem, value
Wonattamowi, weak, impotent; from wonatam, to be weak, impotent
Schahowapewi, heartless, desponding
Awulsittamuwi, obedient; from awulsittam, to be obedient
Achwandoguwi, very peaceable
Amemensuwi, childish; from amemens, child
Schacachgapewi, an honest man, (from Schacachgapewin, to be just, upright)
Nihillowewi, murderous; from nihillowen, to put to death, to murder
Machelemuwi, honourable; from machelendam, to honour
Langundowivi, peaceful, peaceable
Tachpachiwi, little, low
Tachpachelensuwi, little, low, humble
Wilawi, rich, valuable
Askiwi, raw
Tangelensuwi, tangitchewi, humble, modest
Schawelemuwi, miserable, painful, burthensome; from schawelendam, to be burthened with sorrow, labour, or trouble
Scattewi, burning
Scattewi wdehin, a burning heart.

There are also adjectives with other terminations, as

Nenapalek, unworthy, good for nothing
Segachtek, ardent
Segachtek ahoaltowan, an ardent love
Schewek, weak, tired
Wingimaktek, odoriferous, of good smell
Nundeyek, defective
Scattek, burning, ardent
Wisawek, yellow
Wapelechen, white
Asgask, green
Tekek, cold
Kschittek, warm, hot
Geschtek, ripe, cooked *or* done
Allowad, allohak, powerful, strong
Mequik, bloody
Mechek, large, great
Ktemaki, poor, miserable, infirm
Gunigischuk, daily
Esseni, stony, flinty; from achsin, a stone.

DEGREES OF COMPARISON.

The Comparative is expressed by *allowiwi*, more.

EXAMPLES.

Wulit, good
Comp. Allowiwi wulit, more good, better
Mchinqui, great
Comp. Allowiwi m'chek, greater

Wahhellemat, wide
Comp. Allowiwi wahhellemat, wider
There are some exceptions, as,
Ika, yonder. Ikalissi, further.

The Superlative is expressed by *eluwi*, most or the most.

EXAMPLES.

Eluwiwulik, the very best, the supremely good
Allowilen, eluwilek, that which is above every thing
Eluwantowit, God above all
Eluwiahoalgussit, the beloved above all things

Eluwassit, the most powerful, the most majestic
Eluwitschitanessit, the strongest of all
Eluwitschiechsit, the most holy
Eluwitakauwussit, the best, the supremely good
Eluwilissit, the most gracious one

OF GENDERS.

The genders in the Delaware are not divided as in our languages into masculine and feminine, but into *animate* and *inanimate*. To the former class belong trees and all plants of a large growth; annual plants and grasses to the latter. Adjectives of the former class generally end in *t*, those of the latter in *k*. The masculine and feminine, where it is necessary to discriminate, are expressed in various ways.

EXAMPLES.

Animate, masculine and feminine, welsit, the best
Inanimate, welhik, the best
Animate, masculine and feminine, gunaxit, great, long
Inanimate, gunaquot, great, long
Animate, geschiechsit, pure, holy
Inanimate, geschiechek, pure, holy
Animate, pilsit, pure, chaste
Inanimate, pilhik, pure, clean
Animate, allauchsit, allowat, strong, mighty
Inanimate, allohak, strong, mighty

Animate, scheuchsit, weak
Inanimate, schawek, weak
Animate, metzil, bad, wicked
Inanimate, medhik, bad, wicked
Animate, wacheyekumuit, he who is the light
Inanimate, wacheyek, the light
Animate, pommauchsowaganit, he who is the life, from pommauchsowagan, life
Animate, tenktitit, the little
Inanimate, tengetlik, the little.

Speaking of quadrupeds, the masculine is generally expressed by *lennowechum*, which signifies the male of beasts, thus:

Lennowechum nenayunges, moccaneu, goschgosch, the male of the horse, dog, hog

And of fowls and birds,
Lennowehelleu, the male of fowls, birds.

The feminine of the human species is expressed as follows:

Ochqueu, a woman
Ochquewak, women
Ochquetschitsch, a girl
Ochdomus, a woman's cousin
Masc. Chaus, the elder brother
Fem. Mis, the elder sister
Chesmus, the younger brother *or* sister, to which is prefixed in the masculine, lenno, man,

and in the feminine, ochque; from ochqueu, woman
Masc. Muchomes, the grandfather
Fem. Ohum, the grandmother
Nohum, kohum, ohumall, my, thy, his *or* her grandmother
Masc. Noschik, my uncle
Fem. Piwitak, the aunt.

U21
.B13
24
1816 (R)

The females of fowls and birds are called *ochquehelleu*, and those of quadrupeds *ochquechum:*

Nunschetto, a doe | Nunscheach, a she bear.

OF NUMERALS.

Numerals may also be classed among adjectives, and are as follows:

Ngutti	- - - -	1	Nguttapachki attach newinachke 140
Nischa	- - - -	2	Nguttapachki attach palenach tchenachke 150
Nacha	- - - -	3	Nguttapachki attach guttasch tchenachke 160
Newo	- - - -	4	Nguttapachki attach nischasch tchenachke 170
Palenach	- - - -	5	Nguttapachki attach chasch tchenachke 180
Guttasch	- - - -	6	Nguttapachki attach peschkonk tchenachke 190
Nischasch	- - - -	7	Nischapachki - - - 200
Chasch	- - - -	8	Nachapachki - - - 300
Peschkonk	- - - -	9	Newopachki - - - 400
Tellen	- - - -	10	Palenach tchapachki - - 500
Tellen attach* ngutti	- -	11	Guttasch tchapachki - 600
Tellen attach nischa	- -	12	Nischasch tchapachki - - 700
Tellen attach nacha	- -	13	Chasch tchapachki - - 800
Tellen attach newo	- -	14	Peschkonk tchapachki - - 900
Tellen attach palenach	- -	15	Tellen tchen tchapachki, *or* ngutti kitta-
Tellen attach guttasch	-	16	pachki - - 1000
Tellen attach nischasch	- -	17	Nischen kittapachki - - 2000
Tellen attach chasch	- -	18	Nachen kittapachki - 3000
Tellen attach peschkonk	-	19	Newon kittapachki - - 4000
Nischinachke	- -	20	Palenach tchen kittapachki - 5000
Nischinachke attach ngutti	-	21	Guttasch tchen kittapachki - 6000
Nischinachke attach nischa	-	22	Nischasck tchen kittapachki - 7000
Nischinachke attach nacha	-	23	Chasch tchen kittapachki - 8000
Nischinachke attach newo	-	24	Peschkonk tchen kittapachki - 9000
Nischinachke attach palenach	-	25	Tellen tchen kittapachki - 10,000
Nischinachke attach guttasch	-	26	Nischinachk tchen kittapachki 20,000
Nischinachke attach nischasch	-	27	Nachenachk tchen kittapachki - 30,000
Nischinachke attach chasch	-	28	Newinachk tchen kittapachki 40,000
Nischinachke attach peschkonk	-	29	Palenach tchenachk tchen kittapachki 50,000
Nachenachke	- -	30	Guttasch tchenachk tchen kittapachki 60,000
Nachenachke attach ngutti	-	31	Nischasch tchenachk tchen kittapachki 70,000
And so forth to 39			Chasch tchenachk tchen kittapachki 80,000
Newinachke	- -	40	Peschkonk tchenachk tchen kittapachki 90,000
Palenach tchenachke	-	50	Nguttapachki tchen kittapachki 100,000
Guttasch tchenachke	- -	60	Nischapachki tchen kittapachki 200,000
Nischasch tchenachke	-	70	Nachapachki tchen kittapachki 300,000
Chasch tchenachke	- -	80	Palenach tchapachki tchen kittapachki 500,000
Peschkonk tchenachke	-	90	Guttasch tchapachki tchen kittapachki 600,000
Nguttapachki	- -	100	Nischasch tchapachki tchen kittapachki 700,000
Nguttapachki attach gutti	-	101	Chasch tchapachki tchen kittapachki 800,000
Nguttapachki attach tellen	-	110	Peschonk tchapachki tchen kittapachki 900,000
Nguttapachki attach tellen wak ngutti		111	We may either say
Nguttapachki tellen wak nischa		112	Tellen tchapachki tchen kittapachki,
Nguttapachki tellen wak nacha		113	ten hundred times one thousand 1,000,000
Nguttapachki tellen wak newo		114	*or*
And so forth to 119			Ngutti kittapachki tchen kittapachki,
Nguttapachki attach nischinachke		120	one thousand times one thousand 1,000,000
Nguttapachki attach nachenachke		130	

* *Note by the Translator.*—*Attach* means beyond, above (Zeisberger's Vocab.). So that *tellen attach ngutti* means ten and one over, beyond, above, more.

Note.—Kittapachki, from *kitta*, great, properly means *the great hundred.*

Kittan, a great river
Kittahican, the great ocean
Kittoaltewall, the great ships
Kittanittowit, the Great Almighty God.

And so on in many other instances.

Note.—Although few of the Indians are accustomed to calculate, so far as we have seen, and in general they do not trouble themselves much about it, because they have no use for it, yet their language has the means of doing it as well as ours. Since the Europeans have been among them, and particularly since the wars, they have got more into the use of it, the armies having afforded them more frequent opportunities. The number of times is thus expressed:

Ngutten, once
Nischen, twice
Nachen, 3 times
Newen, 4 times
Palenach tchen, 5 times
Guttasch tchen, 6 times
Nischasch tchen, 7 times
Chasch tchen, 8 times
Peschkonk tchen, 9 times
Tellen tchen, 10 times
Tellen tchen attach gutti, 11 times
Tellen tchen attach nischa, 12 times, &c.
Nichinachk tchen, 20 times
Nachenachk tchen, 30 times
Newenachk tchen, 40 times
Palenach tchenachk tchen, 50 times
Guttasch tchenachk tchen, 60 times
Nischasch tchenachk tchen, 70 times
Chasch tchenachk tchen, 90 times
Ngutta pachki tchen, 100 times, &c.

Speaking of inanimate things, as towns, rivers, houses, &c. they say:

Mawat, ngutti, one, only one

And in the Plural

Nischenol, 2
(Nischenoll uteneyall, wikwahemail, tiposall, wachtschawall, two towns, houses, rivers, mountains, &c.)
Nachenol, 3
Newenol, 4
Palanach tchennol, 5
Guttasch tchennol, 6
Nischasch tchennol, 7
Chasch tchennol, 8
Peschkonk tchennol, 9
Tellen tchennol, 10
Tellen tchennol attach gutti, 11
Tellen tchennol attach nischa, 12
Tellen tchennol attach nacha, 13
Nischinachk tchennol, 20
Nachenachk tchennol, 30
Palenachtchennachk tchennol, 50
Nguttapachki tchennol, 100

When men, animals, or other things are spoken of, which among the Indians are considered as belonging to the animated class of beings, they say:

Mauchsa, mayauchsu, one person, *or* a person, *or* living being
It is truly incorrect to say,
Ngutti lenno, a man, ngutti ochqueu, a woman.

In the Plural they say:

Nischowak lennowak, ochquewak, amemensak, wdallemansak, tipasak, &c. two men, women, children, beasts, fowls, &c. &c.
Nachoak, 3
Neyuwak, 4
Palenach tchoak, 5
Guttasch tchoak, 6
Nischasch tchoak, 7
Chasch tchoak, 8
Peschkonk tchoak, 9
Tellen tchoak, 10
Tellen tchoak attach gutti, 11
Tellen tchoak attach nischa, 12
Tellen tchoak attach nacha, 13
Nischinachk tchoak, 20
Nachenachk tchoak, 30
Ngutapachaowak, 100
Nischapachawak, 200
Palenach tchapachawak, 500
Tellen tchapachawak, 1000

421
.I 313
2d (R)
1811

ORDINAL NUMBERS.

Netami, the first, (*animate*)
Netamiechen, the first, (*inanimate*)
Tacquak, the second
Nechit, the third
Palenachtchit, the fourth
Palenachtchegit, the fifth, &c.

In the Preterite.

Mauchsop, mayauchsop, there was one
Nischopanik, there were two
Nachopanik, there were three
Newopanik, there were four
Palenach tchopanik, there were five
Tellen tchopanik, there were ten
Nischinachk tchopanik, there were twenty
Nachenachk tchopanik, there were thirty
Ngutta pachxopanik, there were a hundred
Palenach tchapachxopanik, there were five hundred
Tellen tchapachxopanik, there were a thousand of them.

OF THE COMPUTATION OF TIME.

The days among the Indians are reckoned by nights. It is, however, not improper to say :

Ngutti gischque, one day
Nischa gischquewi, two days
Nacha gischquewi, three days, &c.

But the most proper and usual mode of computing nights, is as follows :

Nguttokuni, one night
Nuktokuni, only one night
Nischogunak, two nights
Nachogunak, three nights
Newogunak, four nights
Palenach tchogunak, five nights
Guttasch tchogunak, six nights
Tellen tchogunak, ten nights
Nischinachk tchogunak, twenty nights
Newinachk tchogunak, forty nights, &c.

In the Preterite.

The preterite is always connected with the plural, as below. You cannot say in the singular *nguttokunakat*, one night ago, as you say in the plural. You must say *welaquik*, last night, *or wulaque*, yesterday. But speaking of several nights, you say :

Nischokunakat, two nights ago
Nachokunakat, three nights ago
Newokunakat, four nights ago
Palenach tchokunakat, five nights ago
Tellen tchokunakat, ten nights ago
Mischinachk tchokunakat, twenty nights ago
Newinaschk tchokunakat, forty nights ago
Palenach tchonachk tchokunakat, fifty nights ago.

The Indians reckon their months by moons, from one new or full moon to another :

Ngutti gischuchak, one month
Nischa gischuchak, two months
Nacha gischuchak, three months
Tellen tchi gischuchak, ten months.

Their reckoning of the year is from one spring, summer, autumn, or winter, to another. They have properly no beginning of the year, except that they have learned from the Europeans to distinguish New

Year's Day. They reckon commonly from one seeding time to another, from the time when the deer are red in the Spring and grey in the Autumn, when the corn is ripe or cut down and laid up in heaps, &c. and so back again. The interval between is one year:

Ngutti gachtin, one year
Nischa gachtin, two years
Nacha gachtin, three years, &c.
Nischinachk ntendchi gachtinami, I am twenty years old
Gachtinamichump (*preterite*), I was twenty years old
Newinachk tendchi gachtinamo, he is forty years old
Newinachk tendchi gachtinamiyenk, we are forty years old
Newinachk tendchi gachtinamiyek, you are forty years old
Newinachk tendchi gachtinamoak, they are forty years old.

NAMES OF THE MONTHS.

Anixi gischuch (*Squirrel month*), January
Tsqualli gischuch (*Frog month*), February
M'choamowi gischuch (*Shad month*), March
Quitauweuhewi gischuch (*Spring month*), April
Tauwinipen (*Beginning of summer*), May
Kitschinipen (*Summer*), June
Yugatamoewi gischuch, July
Sakauweuhewi gischuch (*Deer month,*) August
Kitschitachquoak (*Autumn month*), September
Pooxit (*Month of vermin*), October
Wini gischuch (*Snow month*), November
M'chakhocque (*Cold month, the month when the cold makes the trees crack*), December.

Note by the Translator.—For the above explanation of the names of the months, the Translator is partly indebted to the Author's text, and partly to some notes of the late Professor Barton, which have supplied what was wanting in the original, except the meaning of the name of July, which neither has explained. Loskiel calls it the month *when the Indian corn is gathered.*

IX.—Of Pronouns.

There is little to be said about this part of speech, of which a view has already been given under the head of nouns. Personal pronouns are either separable or inseparable, but are much more frequently used in the latter form.

The Separable Pronouns are:

Singular.	*Plural.*
Ni, I	Kiluna *or* niluna, we
Ki, thou	Kiluwa, you
Neka *or* nekama, he *or* she	Nekamawa, they.

The inseparable pronouns are in both numbers *n'* for the first person, *k'* in the second, *w'* in the third. When two pronouns are employed

421
.I3
24 (R)
1816

in verbs, the last or the pronoun governed is expressed by an inflection, as in *k'dahoalohhumo*, I love you, *k'dahoalineen*, thou lovest us, *k'dahoalawak*, thou lovest them, as will be seen more fully under the head of conjugations.

The possessive pronoun is the same as the personal, separable and inseparable, which is employed in a possessive sense. No ambiguity results from this similarity; the meaning is always understood from the context or the form or inflexion of the word with which the pronoun is combined.

The various combinations of these pronouns must be gathered from their connection with the other parts of speech, and cannot all be given under this head. Thus the personal pronoun combines itself with the conjunction *also:*

Nepe, I also	Kepewo, you also
kepe, thou also	Kepoak, they also.
Nepena *or* kepena, we also, (as the word is used in the general or particular plural)	

Note by the Translator.—The particular plural refers to a certain description of persons, as *we Delawares, we who are here together;* the other has a more general application, and shews that no discrimination is intended. In verbs, *n* prefixed (from *niluna)* indicates the particular and *k* (from *kiluna)* the general plural, in the first person. See Heckewelder's Corresp. in Histor. Trans. p. 429. The author is silent on this subject.

DEMONSTRATIVE AND RELATIVE PRONOUNS.

The modes of expressing these by various forms and combinations with other parts of speech are so numerous, that a few examples can only be given:

Auwen, who?	Nik, nikik, those
Keku, ta, koen, what?	Wemi, all
Auweni, who is he?	Wemi auween, every man
Auwenik, who are they?	Alende, some
Won, this	Alendemiyenk, some of us
Na, nanne, nall, nan, that	Alendemiyeek, some of you
Wentschim na lenno! call that man!	Alendeyuwak, some of them
Na icka ni pawit, he that stands there	Mamayauchsiyenk, each of us
Nil, nellnill, yuk, yullick, these	Mamayauchsiyeek, each of you, &c.

The remainder must be learned by practice.

III.—Of Verbs.

There is a great variety of verbs in this language. To exhibit all their compound forms would be an endless task. Every part of speech may be compounded with the verb in many ways, as will be seen in the course of this work.

The verbs *to have* and *to be* do not exist in the Delaware language, either as auxiliaries, or in the abstract substantive sense which they present to an European mind. The verb *to have* always conveys the idea of possession, and *to be* that of a particular situation of the body or mind, and they may be combined like other verbs with other accessary ideas. Thus the verb *to have* or *possess* is combined with the substantive, or the thing possessed, as follows:

N'damochol, I have a canoe	Wikuwek, they have a house
W'tamochol*, he has a canoe	N'dallemansin, I have cattle
Matta n'damocholiwi, I have no canoe	W'dallemansu, he has cattle
N'temahican, I have an axe	N'pachksikan, I have a knife
Nowikin, I have a house	N'peyakhikan, *I have* a gun.
Wiku, he has a house	

The idea conveyed by the substantive verb *to be* is expressed by various combinations with other parts of speech, as for instance:

With the Substantive.

Ni n'damochol, it is my canoe	Nekamawa w'damochowawall, it is their canoe
Ki k'damochol, it is thy canoe	Ni n'dalloquepi, it is my hat
Nekama w'damochol, it is his *or* her canoe	Ki k'dalloquepi, it is thy hat
Kiluna n'damocholena, it is our canoe	Nekama w'dalloquepi, it is his *or* her hat
Kiluwa n'damocholuwa, it is your canoe	Ni n'dacquiwan, it is my blanket.

With the Pronoun.

Auwen, who.

Singular.	*Plural.*
Ewenikia, who I am	Ewenikiyenk, who we are
Ewenikian, who thou art	Ewenikiyek, who you are
Ewenikit, who he is	Ewenikichtit, who they are.

Alende, some.

Plural.

Alendemiyenk, some of us	Alendemowak *or* alendemichtit, some of them.
Alendemiyek, some of you	

* *Note by the Translator.*—The apostrophe between the inseparable pronoun and the noun or verb indicates a sheva or mute vowel. Eliot, in his Massachusetts Grammar, indicates it by the English short *u*: he would write, for instance, *nuttappin* for *n'dappin*. This apostrophe is sometimes omitted in the course of this grammar, but is always to be understood.

421
.D313
Z4
1816 (R)

The idea of the verb *to be* is also combined with adjectives and adverbs, as will be seen under the heads of "adjective and adverbial verbs."

OF THE CONJUGATIONS.

There are eight conjugations.

The first ends in *in*, as

Achpin, to be there, in a particular place | Mikemossin, to work.

The second ends in *a*, (Infinitive in *an*,) as

N'da, I am going | Paan, to come.

The third ends in *elendam*, and indicates a disposition of the mind, as

Schiwelendam, to be sorry | Wulelendam, to be glad.

The fourth ends in *men*, as

N'gattamen, I request | N'pendamen, I hear.

The fifth ends in *an*, as

Ahoalan, to love.

The sixth ends in *e* or *we* (infinitive *en*), as

N'dellowe, I say | *Infin.* Luen, to say.

The seventh ends in *in*. It has no simple active or passive voice, and is only conjugated through the personal forms or transitions, as

Miltin, to give.

The eighth ends in *ton*—has the simple active, but not the passive form, and has the personal indicative and subjunctive transitions, as

Peton, to bring | N'peton, I bring.

The same inseparable pronouns are used with the verbs as with the substantives. The letters which indicate the pronoun, and are prefixed to the verb, are *n*, *k*, and *w* or *o*. They must be pronounced, with a short interval, when followed by a consonant.

First Conjugation.

No. I.

POSITIVE FORM.

INFINITIVE MOOD.

ACHPIN, to be there, in a particular place.

PARTICIPLE.

Singular.	*Plural.*
Epit*, he who is there, being there	Epitschik, those being there.

INDICATIVE MOOD.

Present Tense.

Singular.	*Plural.*
N'dappin, I am there (*Lat* adsum)	N'dappineen *or* n'dappihheno, we are there†
K'dappin, thou art there	K'dappihhimo, you are there
W'dappin *or* achpin, he is there	W'dappinewo, they are there.

Note.—The plural is formed by suffixes as in the substantives, and the prefixes are preserved.

Preterite.

Singular.	*Plural.*
N'dappineep *or* n'dappihump, I was there	N'dappihhenap, we were there
K'dappineep *or* k'dappihump, thou wert there	K'dappihimoap, ye were there
W'dappineep *or* achpop, he was there	Achpopannik, they were there.

* *Note by the Translator.—Epit* is used in the sense of the preposition *at*. *Philadelphia epit*, at Philadelphia, or being at Philadelphia.—Heckew. Corresp. p. 425.

† *Note by the Translator.*—This is the *particular plural* above mentioned, and is restricted to persons who are specially spoken of; when a more general idea is meant to be conveyed, another form is made use of, and the inseparable pronoun *k* is prefixed instead of the pronoun *n*. Thus *n'penameen*, we see, and *n'pendameen*, we hear, means, we who are here assembled see or hear; but if the plural is used in a general sense, it should be *k'penameen*, *k'pendameen*. See Heckew. Corresp. in 1 Hist. Trans. 428. The author makes no mention in this Grammar of these two plurals, which is, however, a remarkable peculiarity in the Indian languages. As has been observed in the preface, Mr Zeisberger did not write for Philologists and has left many curious facts respecting the forms of this language entirely unnoticed, and to be acquired by practice. Those who wish for more information on these interesting subjects are referred to the above cited correspondence of Mr Heckewelder, where they will find enough to satisfy their curiosity.

The reader will also observe that the author gives two different forms *n'dappineen* or *n'dappihenno*, to express the words, we are there, and he does the same in many places throughout these conjugations. This Mr Heckewelder said, was in order to shew the inflections of the Delaware verbs in the *Unami* and the *Minsi* dialects, and he promised to point out to the Translator, which belonged to the one and which to the other. But he died before he could fulfil his promise.

621
J31b
Z4
1816 (R)

Future.

The future is characterized by *tsch;* it is to be observed that when the verb is preceded by an adverb, preposition, or inseparable pronoun, it is frequently added to it.

EXAMPLE.

Singular.	*Plural.*
Ikatsch n'dappin, I shall *or* will be there	Kepenatsch n'dappineen, we shall *or* will be there
Kepe'sch k'dappin, thou shalt *or* wilt be there	Witschitsch k'dappihhimo, ye shall *or* will be there
Nekamatsch w'dappin, he shall *or* will be there	Nekamawaktsch w'dappinewo, they shall *or* will be there.

IMPERATIVE MOOD.

Singular.	*Plural.*
Achpil, be *or* stay thou there	Achpik, be *or* stay ye there
Achpitetsch, let him *or* he shall *or* must be *or* stay there	Achpititetsch, let them *or* they shall *or* must be *or* stay there
Achpitam, do thou let us be *or* stay there	Achpitamook, do ye let us be *or* stay there.

Note by the Translator.—There is such a compound mixture of persons and numbers in this mood, that it is impossible to designate either by marginal annotations. It is not one of the least remarkable particularities of this singular language.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Achpiya, when *or* if I am there	Achpiyenke, when *or* if we are there
Achpiyane, when *or* if thou art there	Achpiyeque, when *or* if ye are there
Achpite, when *or* if he is there	Achpichtite, when *or* if they are there.

Preterite.

Singular.	*Plural.*
Achpiyakup, as *or* when I was there	Achpiyenkup, as *or* when we were there
Achpiyanup, as *or* when thou wast there	Achpiyekup, as *or* when ye were there
Achpitup, as *or* when he was there	Achpichtitup, as or when they were there.

Pluperfect.

Singular.	*Plural.*
Achpiatpanne, if I had been there	Achpiyenkpanne, if we had been there
Achpianpanne, if thou hadst been there	Achpiyekpanne, if ye had been there
Achpitpanne, if he had been there	Achpichtitpanne, if they had been there.

Note.—The subjunctive has only a pluperfect in the active and passive voices, but not otherwise.

[FIRST CONJUGATION.]

Future.

Singular.	*Plural.*
Achpiyaktsch, if *or* when I am *or* shall be there	Achpiyenketsch, if *or* when we are *or* shall be there
Achpiyanetsch, if *or* when thou art *or* shalt be there.	Achpiyequetsch, if *or* when ye are *or* shall be there
Achpitetsch, if *or* when he is *or* shall be there	Achpichtitetsch, if *or* when they are *or* shall be there.

Another form of this verb which may be called Adverbial.

Present.

Singular.	*Plural.*
Epia, where I am	Epiyenk, where we are
Epian, where thou art	Epiyeek, where ye are
Epit, where he is	Epichtit, where they are.

Preterite.

Singular.	*Plural.*
Epiakup, where I was	Epiyenkup, where we were
Epiyannup, where thou wast	Epiyekup, where ye were
Epitup, where he was	Epichtitup, where they were.

Future.

Singular.	*Plural.*
Tatschta epia, where I shall be	Tatschta epiyenk, where we shall be
Tatschta epian, where thou shalt be	Tatschta epiyeek, where ye shall be
Tatschta epit, where he shall be	Tatschta epichtit, where they shall be.

NEGATIVE FORM.

INFINITIVE MOOD.

(Not given.)

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'dappiwi, I am not there	Matta n'dappiwuneen, we are not there
Matta k'dappiwi, thou art not there	Matta k'dappiwihhimo, ye are not there
Matta w'dappiwi, he is not there	Matta achpiwiwak, they are not there.

Preterite.

Singular.	*Plural.*
Matta n'dappiwip, I was not there	Matta n'dappiwunenap, we were not there
Matta k'dappiwip, thou wast not there	Matta k'dappiwihhimoap, ye were not there
Matta w'dappiwip, he was not there	Matta achpiwipannik, they were not there.

621
D315
Z4
1816 (R)

Future.

Singular.	*Plural.*
Matta n'dappiwitsch, I shall *or* will not be there	Matta n'dappiwuneentsch, we shall *or* will not be there
Matta k'dappiwitsch, thou shalt *or* wilt not be there	Matta k'dappiwihhimotsch, ye shall *or* will not be there
Matta w'dappiwitsch, he shall *or* will not be there	Matta achpiwiwaktsch, they shall *or* will not be there.

IMPERATIVE MOOD.

(Not given.)

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Matta achpiwake, when *or* if I am not there	Matta achpiwenke, when *or* if we are not there
Matta achpiwonne, when *or* if thou art not there	Matta achpiweque, when *or* if ye are not there
Matta achpique, when *or* if he is not there	Matta achpichtique, when *or* if they are not there.

Preterite.

Singular.	*Plural.*
Matta achpiwakup, when *or* if I was not there	Matta achpiwenkup, when *or* if we were not there
Matta achpiwonnup, when *or* if thou wast not there	Matta achpiwekup, when *or* if ye were not there
Matta achpikup, when *or* if he was not there	Matta achpichtitup, when *or* if they were not there.

Pluperfect.

Singular.	*Plural.*
Matta achpiwakpanne, if I had not been there	Matta achpiwenkpanne, if we had not been there
Matta achsiwonpanne, if thou hadst not been there	Matta achpiwekpanne, if ye had not been there
Matta achpikpanne, if he had not been there	Matta achpichtikpanne, if they had not been there.

Future.

Singular.	*Plural.*
Matta achpiwaktsch*, when *or* if I shall not be there	Mattatsch achpiwenque, when *or* if we shall not be there
Matta achpiwonnetsch, when *or* if thou shalt not be there	Mattatsch achpiweke, when *or* if ye shall not be there
Matta achpiquetsch, when *or* if he shall not be there	Mattatsch achpichtique, when *or* if they shall not be there.

* *Note by the Translator.*—It will be observed that *tsch*, the sign of the future, is here affixed in the singular to the adverb, and in the plural the verb is inflected by it. It will be found, in the preceding page, combined in both numbers with the adverb *ta*, which signifies, where. I have been informed by Mr Heckewelder, that either form may be adopted, whether in the singular or plural, and that the ear is the best guide in such cases. So the negative may be expressed by *atta* or *matta*, as the ear directs.

No. II.

LISSIN, to be *or* do so, to be so situated, disposed, *or* acting.

POSITIVE FORM.

INFINITIVE MOOD.

Present.	*Preterite.*
Lissin, to be *or* do so	Lissineep, to have been, *or* done so

Future.

Lissinitsch, to be *or* to do so at a future time.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'dellsin, I am *or* do so	N'dellsineen, we are *or* do so
K'dellsin, thou art *or* dost so	K'dellsihhimo, ye are *or* do so
W'dellsin, he is *or* does so	W'dellsinewo, they are *or* do so*.

Preterite.

Singular.	*Plural.*
N'dellsineep, I was *or* did so	N'dellsihhenap, we were *or* did so
K'dellsineep, thou wert *or* didst so	K'dellsihhimoap, ye were *or* did so
W'dellsineep, he was *or* did so	W'dellsinewoap, they were *or* did so.

Future.

Singular.	*Plural.*
Nantsch n'dellsin, I shall *or* will be *or* do so	Nantsch n'dellsineen, we shall *or* will be *or* do so
Nantsch k'dellsin, thou shalt *or* wilt be *or* do so	Nantsch k'dellsihhimo, ye shall *or* will be *or* do so
Nantsch w'dellsin, he shall *or* will be *or* do so	Nantsch w'dellsinewo, they shall *or* will be *or* do so.

Another form of the Future.

Singular.	*Plural.*
N'dellsintchi, I shall be *or* do so	N'dellsineentsch, we shall be *or* do so
K'dellsintchi, thou shalt be *or* do so	K'dellsinewotsch, ye shall be *or* do so
W'dellsintchi, he shall be *or* do so	W'dellsinewotsch, they shall be *or* do so.

* *Note by the Translator.*—The verbs ending in *si* and *in* are conjugated according to this rule, and have generally, though not always, *w* prefixed and *u* or *o* suffixed to the third person of the singular. Examples: *achpin*, to be there—*w'dappin* or *achpo* he is there; *palsin* to be sick—*palsu*, he is sick; *mikemossin*, to work—*mikemossu*, he works, &c. &c.

U21
J313
Zu (R)
1916

IMPERATIVE MOOD.

Singular.

Lissil, be *or* do thou so

Plural.

Lissik, be *or* do ye so

Singular with Plural.

Lissitam, do thou let us be *or* do so

Double Plural.

Lissitamook, do you let us be *or* do so

Singular.

Lissititsch, be *or* do he so; he shall be *or* do so

Plural.

Lissichtititsch, let them be *or* do so; they shall be *or* do so.

SUBJUNCTIVE MOOD.

Present.

Singular.

Lissiye, if I am *or* do so
Lissiyanne, if thou art *or* doest so
Lissite, if he is *or* does so

Plural.

Lissiyenke, if we are *or* do so
Lissiyeque, if ye are *or* do so
Lissichtite, if they are *or* do so.

Preterite.

Singular.

Lissiyakup, if I was *or* did so
Lissiyannup, if thou wert *or* didst so
Lissitup, if he was *or* did so

Plural.

Lissiyenkup, if we were *or* did so
Lissiyekup, if ye were *or* did so
Lissichtitup, if they were *or* did so.

Pluperfect.

Singular.

Lissiakpanne, if I had been *or* done so
Lissiyanpanne, if thou hadst been *or* done so
Lissitpanne, if he had been *or* done so

Plural.

Lissiyenkpanne, if we had been *or* done so
Lissiyekpanne, if ye had been *or* done so
Lissichtitpanne, if they had been *or* done so.

Future.

Singular.

Lissiyaktsch, I shall be *or* do so
Lissiyantsch, if thou shalt be *or* do so
Lissitsch, if he shall be *or* do so

Plural.

Lissiyenketsch, if we shall be *or* do so
Lissiyeketsch, if ye shall be *or* do so
Lissichtitetsch, if they shall be *or* do so.

Another form of the same verb.

INDICATIVE MOOD.

Present.

Singular.

Elsiya, as I am *or* do
Elsiyan, as thou art *or* dost
Elsit, as he is *or* does

Plural.

Elsiyenk, as we are *or* do
Elsiyek, as ye are *or* do
Elsichtit, as they are *or* do.

Preterite.

Singular.

Elsiyakup, as I was *or* did
Elsiyanup, as thou wert *or* didst
Elsitup, as he was *or* did

Plural.

Elsiyenkup, as we were *or* did
Elsiyekup, as ye were *or* did
Elsichtitup, as they were *or* did.

[FIRST CONJUGATION.]

Future.

Singular.	*Plural.*
Tatsch* elsiya, as I shall *or* will be *or* do	Tatsch elsiyenk, as we shall *or* will be *or* do
Tatsch elsiyan, as thou shalt *or* wilt be *or* do	Tatsch elsiyeek, as ye shall *or* will be *or* do
Tatsch elsit, as he shall *or* will be *or* do	Tatsch elsichtit, as they shall *or* will be *or* do.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Elsiyake, if I am *or* do so	Elsiyenke, if we are *or* do so
Elsiyanne, if thou art *or* dost so	Elsiyeque, if ye are *or* do so
Elsite, if he is *or* does so	Elsichtite, if they are *or* do so.

Preterite.

Singular.	*Plural.*
Elsiyakup, if I was *or* did so	Elsiyenkup, if we were *or* did so
Elsiyannup, if thou wert or didst so	Elsiyeekup, if ye were *or* did so
Elsitup, if he was *or* did so	Elsichtitup, if they were *or* did so.

Pluperfect.

Singular.	*Plural.*
Elsiyakpanne, if I had been *or* done so	Elsiyenkpanne, if we had been *or* done so
Elsiyanpanne, if thou hadst been *or* done so	Elsiyekpanne, if ye had been *or* done so
Elsitpanne, if he had been *or* done so	Elsichtitpanne, if they had been *or* done so.

Future.

Singular.	*Plural.*
Elsiyatsch, if I shall be *or* do so	Elsiyenketsch, if we shall be *or* do so
Elsiyannetsch, if thou shalt be *or* do so	Elsiyequetsch, if ye shall *or* will do so
Elsitetsch, if he shall be *or* do so	Elsichtitetsch, if they shall *or* will do so.

Impersonal Forms.

Elek, as it is	Leep, it was so
Elekup, as it was	Atta ne lewi, it is not so
Tatsch elek, as it will be	Atta ne lewip, it was not so.
Leu, it is so; it is true	

NEGATIVE FORM.

INFINITIVE MOOD.

Lissiwi, not to be *or* do so.

* *Note by the Tvanslator.*—This word *tatsch* is compounded of *ta*, which here is an adverb of similitude, and of *tsch*, the usual indication of the future, which is sometimes affixed to the adverb and sometimes to the verb, as has before been observed.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'dellsiwi, I am not *or* do not so	Matta n'dellsiwuneen, we are not *or* do not so
Matta k'dellsiwi, thou art not *or* dost not so	Matta k'dellsiwunewo, ye are not *or* do not so
Matta w'dellsiwi, he is not *or* does not so	Matta w'dellsiwiwak, they are not *or* do not so.

Preterite.

Singular.	*Plural.*
Matta n'dellsiwip, I was not *or* did not so	Matta n'dellsiwuneenakup, we were not *or* did not so
Matta k'dellsiwip, thou wert not *or* didst not so	Matta k'dellsiwunewakup, ye were not *or* did not so
Matta w'dellsiwip, he was not *or* did not so	Matta w'dellsiwipannik, they were not *or* did not so.

Future.

Singular.	*Plural.*
Mattatsch n'dellsiwi, I shall *or* will not be *or* do so	As in the Present tense, with *mattatsch* prefixed.
Mattatsch k'dellsiwi, thou shalt *or* wilt not be *or* do so	
Mattatsch w'dellsiwi, he shall *or* will not be *or* do so	

IMPERATIVE MOOD.

Singular.	*Plural.*
Katschi lissiham, do not thou do so	Katschi lissihek, do not ye do so.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'lissiwake, if *or* when I am *or* do not so	Matta lissiwenke, if *or* when we are *or* do not so
Matta lissiwonne, if *or* when thou art *or* dost not so	Matta lissiweque, if *or* when ye are *or* do not so
Matta lissique, if *or* when he is *or* does not so	Matta lissichtique, if *or* when they are *or* do not so.

Preterite.

Singular.	*Plural.*
Matta n'lissiwakup, if *or* when I was *or* did not so	Matta lissiwenkup, if *or* when we were *or* did not so
Matta lissiwonnup, if *or* when thou wert *or* didst not so	Matta lissiwekup, if *or* when ye were *or* did not so
Matta lissitup, if *or* when he was *or* did not so	Matta lissichtitup, if *or* when they were *or* did not so.

The future is formed from the present tense, by affixing *tsch* to the adverb *matta*, as *mattatsch n'lissiwake*, &c.

No. III.

MIKEMOSSIN, to work.

POSITIVE FORM.

INFINITIVE MOOD.

Present.	*Preterite.*
Mikemossin, to work	Mikemossinep, to have worked.

PARTICIPLES.

Present.	*Past.*
Mikemossit, working	Mikemossitschik, having worked

Future.

Mikemossintsch, being to work, having work to do.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'mikemossi, I work	Mikemossihhena*, we work
K'mikemossi, thou workest	K'mikemossihhimo, ye work
Mikemossu, he works	Mikemossuwak, they work.

Preterite.

Singular.	*Plural.*
N'mikemossihump, I worked	Mikemossihhenap, we worked
K'mikemossihump, thou workedst	K'mikemossihhimoap, ye worked
Mikemossop, he worked	Mikemossopannik, they worked.

Future.

Singular.	*Plural.*
N'mikemossitsch, I shall *or* will work	Mikemossihhenatsch, we shall *or* will work
K'mikemossitsch, thou shalt *or* wilt work	K'mikemossihhimotsch, ye shall *or* will work
Mikemossutsch, he shall *or* will work	Mikemossuwatsch, they shall *or* will work.

* *Note by the Translator.*—This is a contraction of *mikemossihhummena*, and is often used for the sake of euphony. The double h has not a guttural sound; it merely shews that the preceding vowel is short.

IMPERATIVE MOOD.

Singular.	*Plural.*
Mikemossil, work thou	Mikemossik, work ye
Mikemossitetsch, let him work, he shall work	Mikemossichtitetsch, let them work, they shall work
Singular with Plural.	*Double Plural.*
Mikemossitam, do thou let us work	Mikemossitamoak, do ye let us work.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Mikemossiya, when *or* if I work	Mikemossiyenk, when *or* if we work
K'mikemossiyan *or* yaune, when *or* if thou workest	Mikemossiyek, when *or* if ye work
Mikemossit, when *or* if he works	Mikemossichtit, when *or* if they work.

Preterite.

Singular.	*Plural.*
Mikemossiyakup, when *or* if I worked	Mikemossiyenkup, when *or* if we worked
Mikemossiyannup, when *or* if thou workedst	Mikemossiyekup, when *or* if ye worked
Mikemossitup, when *or* if he worked	Mikemossichtitup, when *or* if they worked.

Pluperfect.

Singular.	*Plural.*
Mikemossiyakpanne, when *or* if I had worked	Mikemossiyenkpanne, when *or* if we had worked
Mikemossiyanpanne, when *or* if thou hadst worked	Mikemossiyekpanne, when *or* if ye had worked
Mikemossitpanne, when *or* if he had worked	Mikemossichtitpanne, when *or* if they had worked.

Future.

Singular.	*Plural.*
Mikemossiyatsch, when *or* if I shall work	Mikemossiyenketsch, when *or* if we shall work
Mikemossiyanetsch, when *or* if thou shalt work	Mikemossiyequetsch, when *or* if ye shall work
Mikemossitetsch, when *or* if he shall work	Mikemossichtitsch, when *or* if they shall work.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'mikemossiwi, I do not work	Atta n'mikemossuwune *or* mikemossuwuneen, we have not worked
Atta k'mikemossiwi, thou dost not work	Atta k'mikemossihhimowi, ye have not worked
Attta mikemossuwi, he does not work	Atta mikemossiwiwak, they have not worked.

[FIRST CONJUGATION.]

Preterite.

Singular.	*Plural.*
Atta n'mikimossiwip, I did not work *or* have not worked	Atta n'mikemossiwunap, we did not work *or* have not worked
Atta k'mikemossiwi, thou didst not work *or* hast not worked	Atta k'mikemossiwihhimoap, ye did not work *or* have not worked
Atta mikemossuwik, he did not work *or* has not worked	Atta mikemossiwipannik, they did work *or* have not worked.

Future.

Singular.	*Plural.*
Atta n'mikemossiwitsch, I shall not work	Atta mikemossiwunatsch, we shall not work
Atta k'mikemossiwitsch, thou shalt not work	Atta k'mikemossiwihhimatsch, ye shall not work
Atta mikemossuwitsch, he shall not work	Atta mikemossuwiwaktsch, they shall not work.

IMPERATIVE MOOD.

Singular.	*Plural.*
Katschi mikemossihon, work not thou	Katschi mikemossihek, work ye not.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Matta mikemossiwa, when *or* if I do not work	Matta mikemossiwenk, when *or* if we do not work
Matta mikemossiwonne, when *or* if thou dost not work	Matta mikemossiwek, when *or* if ye do not work
Matta mikemossique, when *or* if he does not work	Matta mikemossichtik, when *or* if they do not work.

Preterite.

Singular.	*Plural.*
Matta mikemossiwakup, when *or* if I did not work	Matta mikemossiwenkup, when *or* if we did not work
Matta mikemossiwonnup, when *or* if thou didst not work	Matta mikemossiwekup, when *or* if ye did not work
Matta mikemossikup, when *or* if he did not work	Matta mikemossichtitup, when *or* if they did not work.

Future.

Singular.	*Plural.*
Atta mikemossiwatsch, when *or* if I shall not work	Atta mikemossiwenketsch, when *or* if we shall not work
Atta mikemossiwonnetsch, when *or* if thou shalt not work	Atta mikemossiweketsch, when *or* if ye shall not work
Atta mikemossiketsch, when *or* if he shall not work	Atta mikemossichtiktsch, when *or* if they shall not work.

No. IV.

MITZIN, to eat.

POSITIVE FORM.

INFINITIVE MOOD.

Present.

Mitzin, to eat

Preterite.

Mitzineep *or* mitzihump, to have eaten.

PARTICIPLES.

Singular.

Mitzit, he who is eating there

Plural.

Mitzichtit, they who are eating there.

INDICATIVE MOOD.

Present.

Singular.

N'mitzi, I eat
K'mitzi, thou eatest
Mitzu, he eats

Plural.

N'mitzineen *or* mitzihhenna, we eat
K'mitzihhimo, ye eat
Mitzowak, they eat.

Preterite.

Singular.

N'mitzineep *or* n'mitzihump, I have eaten
K'mitzineep *or* k'mitzihump, thou hast eaten
Mitzoop, he has eaten

Plural.

N'mitzihhenakup, we have eaten
K'mitzihhimoakup, ye have eaten
Mitzopannik, they have eaten.

Future.

(Not given.)

IMPERATIVE MOOD.

Singular.

Mitzil, eat thou
Mitzitetsch, let him eat

Singular with Plural.

Mitzitam, do thou let us eat

Plural.

Mitzik, eat ye
Mitzichtitetsch, let them eat

Double Plural.

Mitzitamoak, do you let us eat.

SUBJUNCTIVE MOOD.

Present.

Singular.

N'mitzianne, when *or* if I eat
K'mitzianne, when *or* if thou eatest
Mitzite, when *or* if he eats

Plural.

Mitziyenke, when *or* if we eat
Mitziyeque, when *or* if ye eat
Mitzichtite, when *or* if they eat.

Preterite.

Singular.	*Plural.*
N'mitziyannup, when *or* if I did eat *or* have eaten	N'mitziyenkup, when *or* if we did eat *or* have eaten
K'mitziyannup, when *or* if thou didst eat *or* hast eaten	Mitziyekup, when *or* if ye did eat *or* have eaten
Mitzite, when *or* if he did eat *or* has eaten	Mitzichtitup, when *or* if they did eat *or* have eaten.

The Future

Is conjugated like the present tense, *n'mitziyanetsch*, when *or* if I shall have eaten, &c.

The preterite is often joined to or preceded by the adverb *metschi* (already), as for instance, *metschi mitziyanne*, when *or* if I shall have eaten, *metschi mitzite*, when *or* if he shall have eaten.

No. V.

POMMISSIN, to go, to walk.

POSITIVE FORM.

INFINITIVE MOOD.

Present.	*Preterite.*
Pommissin, to go	Pommissineep, to have gone.

PARTICIPLES.

Singular.	*Plural.*
Pemsit, one who is going	Pemsitschik, those who are going, (euntes, ambulantes)

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'pomsi, I go	N'pommissineen, we go
K'pomsi, thou goest	Pomsihhimo, ye go
Pomsu, he goes	Pommissowak, they go.

Preterite.

Singular.	*Plural.*
N'pomsineep, I went	Pommissihhenakup, we went
K'pomsineep, thou didst go	Pommissihhimoakup, ye went
Pommissop, he went	Pommissopannik, they went.

The Future

Is conjugated like the present, with *tsch* suffixed:

EXAMPLE.

Singular.	*Plural.*
N'pomsitsch	N'pommissineentsch
K'pomsitch	Pommissihhimotsch *or* pomsihhimotsch
Pommissutsch *or* pomsutch	Pommissowaktsch.

IMPERATIVE MOOD.

Singular.	*Plural.*
Pommissil, go thou	Pommissik, go ye.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Pommissiyane, when *or* if I go	Pommissiyenke, when *or* if we go
K'pommissiyane, when *or* if thou goest	Pommissiyeque, when *or* if ye go
Pommissite, when *or* if he goes	Pommissichtite, when *or* if they go.

Preterite.

Singular.	*Plural.*
Pommissiyannup, when *or* if I went	Pommissiyenkup, when *or* if we went
K'pommissiyannup, when *or* if thou didst go	Pommissiyekup, when *or* if ye went
Pommissitup, when *or* if he went	Pommissichtitup, when *or* if they went.

Future.

Singular.	*Plural.*
Pommissiyanetsch, when *or* if I shall go	Pommissiyenketsch, when *or* if we shall go
K'pommissiyanetsch, when *or* if thou shalt go	Pommissiyequetsch, when *or* if ye shall go
Pommissitetsch, when *or* if he shall go	Pommissichtitetsch, when *or* if they shall go.

Note.—This verb is not used in the sense of "going to or away from a particular place." In this case *aan*, to go, and *allumsin*, to go away, are used.

No. VI.

GAUWIN, to sleep.

POSITIVE FORM.

INFINITIVE MOOD.

Present.	*Preterite.*
Gauwin, to sleep	Gauwineep, to have slept

[FIRST CONJUGATION.]

Future.

Gauwintschi, to be about to sleep (dormiturus esse).

PARTICIPLES.

Present.

Singular.	*Plural.*
Gewi, he who sleeps, (dormiens)	Gewitschik, they who sleep, (dormientes)

Preterite.

Singular.	*Plural.*
Gewitup, he *or* one who has slept	Gewitpannik, they who have slept.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'gauwi, I sleep	Gauwineen, we sleep
K'gauwi, thou sleepest	Gauwihhimo, ye sleep
Gauwiu, he sleeps	Gauwiwak, they sleep.

Preterite.

Singular.	*Plural.*
N'gauwineep, I slept	Gauwihhenakup, we slept
K'gauwineep, thou didst sleep	Gauwihhimoakup, ye slept
Gauwip, he slept	Gauwipannik, they slept.

Future.

Singular.	*Plural.*
N'gauwintschi, I shall *or* will sleep	Gauwihhenatsch, we shall *or* will sleep
K'gauwintschi, thou shalt *or* wilt sleep	Gauwihhimotsch, ye shall *or* will sleep
Gauwiuchtsch, he shall *or* will sleep	Gauwiwaktsch, they shall *or* will sleep.

IMPERATIVE MOOD.

Singular.	*Plural.*
Gauwil, sleep thou	Gauwik, sleep ye
Gauwiwetsch, let him *or* he shall sleep	Gauwichütetsch, they shall sleep
Singular with Plural.	*Double Plural.*
Gauwitam, do thou let us sleep	Gauwitamook, do ye let us sleep.

SUBJUNCTIVE MOOD.

(*Not given.*)

Note.—Gauwoheen, to lie down to sleep.

No. VII.

POMMAUCHSIN, to live.

POSITIVE FORM.

INFINITIVE MOOD.

Pommauchsin, to live
Pommauchsineep, to have lived

Pommauchsintsch, *victurus esse.* The idea cannot be expressed in English.

PARTICIPLES.

Present.
Pemauchsit, living

Perfect.
Pemauchsitpannik, he who lived

Future.
Pemauchsitschick, he who shall live.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'pommauchsi, I live	N'pommauchsihummena, we live
K'pommauchsi, thou livest	K'pommauchsihhimo, ye live
Pommauchsu, he liveth	Pommauchsowak, they live.

Preterite.

Singular.	*Plural.*
N'pommauchsineep, I lived	N'pommauchsihummenakup, we lived
K'pommauchsineep, thou livedst	K'pommauchsik, ye lived
Pommauchsop, he lived	Pommauchsopannik, they lived.

Future.

Singular.	*Plural.*
N'pommauchsitsch, I shall live	N'pommauchsihummenatsch, we shall live
K'pommauchsitsch, thou shalt live	K'pommauchsihhimotsch, ye shall live
Pommauchsutsch, he shall live	Pommauchsowaktsch, they shall live

IMPERATIVE MOOD.

Singular.
Pommauchsil, live thou

Future Singular.
Pommauchsitetsch, he shall live

Plural.
Pommauchsik, live ye

Future Plural.
Pommauchsichtitetsch, they shall live.

[FIRST CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
N'pommauchsiyanne, if *or* when I live	Pommauchsiyenke, if *or* when we live
K'pommauchsiyanne, if *or* when thou livest	Pommauchsiyeque, if *or* when ye live
Pommauchsite, if *or* when he lives	Pommauchsichtite, if *or* when they live.

Preterite.

Singular.	*Plural.*
N'pommauchsiyannup, if *or* when I have lived	Pommauchsiyenkup, if *or* when we have lived
K'pommauchsiyannup, if *or* when thou hast lived	Pommauchsiyekup, if *or* when ye have lived
Pommauchsitup, if *or* when he has lived	Pommauchsichtitup, if *or* when they have lived

Pluperfect.

Singular.	*Plural.*
N'pommauchsiyanpanne, if *or* when I had lived	Pommauchsiyenkpanne, if *or* when we had lived
K'pommauchsiyanpanne, if *or* when thou hadst lived	Pommauchsiyekpanne, if *or* when ye had lived
Pommauchsitpanne, if *or* when he had lived	Pommauchsichtitpanne, if *or* when they had lived.

The Future

Is like the present with only *tsch* suffixed: thus *n'pommauchsiyannetsch, k'pommauchsiyannetsch,* &c.

NEGATIVE FORM.

INFINITIVE MOOD.

(*Not given.*)

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'pommauchsiwi, I do not live	Matta n'pommauchsiwuneen *or* n'pommauchsiwenk, we do not live
Matta k'pommauchsiwi, thou dost not live	Matta k'pommauchsiwunevo *or* k'pommauchsiweek, ye do not live
Matta pommauchsiwi, he does not live	Matta pommauchsiwiwak, they do not live.

Preterite.

Singular.	*Plural.*
Matta n'pommauchsiwip, I have not lived	Matta n'pommauchsiwenkup, we have not lived
Matta k'pommauchsiwip, thou hast not lived	Matta k'pommauchsiwekup, ye have not lived
Matta pommauchsiwip, he has not lived	Matta pommauchsiwipannik, they have not lived.

The Future

Is like the present with *tsch* suffixed.

IMPERATIVE MOOD.

(*Not given.*)

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'pommauchsiwonne, if I do not live	Matta pommauchsiwenke, if we do not live
Matta k'pommauchsiwonne, if thou dost not live	Matta pommauchsiweque, if ye do not live
Matta pommauchsique, if he does not live	Matta pommauchsichtique, if they do not live.

Preterite.

Singular.	*Plural.*
Matta n'pommauchsiwonnup, if *or* when I did not live	Matta pommauchsiwenkup, if *or* when we did not live
Matta k'pommauchsiwonnup, if *or* when thou didst not live	Matta pommauchsiwekup, if *or* when ye did not live
Matta pommauchsitup, if *or* when he did not live	Matta pommauchsichtitup, if *or* when they did not live.

Pluperfect.

Singular.	*Plural.*
Matta n'pommauchsiwipanne, if *or* when I had not lived	Matta pommauchsiwenkpanne, if *or* when we had not lived
Matta k'pommauchsiwonpanne, if *or* when thou hadst not lived	Matta pommauchsiwekpanne, if *or* when ye had not lived
Matta pommauchsiwipanne, if *or* when he had not lived	Matta pommauchsuwiwakpanne, if *or* when they had not lived.

The Future

Is formed from the present, as is said above, by adding *tsch*.

CAUSATIVE FORM.

INFINITIVE MOOD

Pommauchsoheen, to make to live.

PARTICIPLES.

Present.

Singular.	*Plural.*
Pemauchsohaluwed, he who makes to live	Pemauchsohalquenk, he who makes us live
Pemauchsohalid, he who makes me live	Pemauchsohalqueek, he who makes you live
Pemauchsohalquon, he who makes thee live	Pemauchsohalquichtit, he who makes them live.
Pemauchsohalat, he who makes him live	

Preterite.

Pemauchsohalitup, he who made me live.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'pommauchsohalgun *or* n'pommauchsohaluk, he makes me live	Pommauchsohalguna *or* pommauchsohalquenk, he makes us live
K'pommauchsohalgun, he makes thee live	K'pommauchsohalguwa, he makes you live
Pommauchsohalal *or* pommauchsohalgol, he makes him live	Pommauchsohalawak, he makes them live.

Preterite.

Singular.	*Plural.*
N'pommauchsohalguneep, he made me live	Pommauchsohalquenkup, he made us live
K'pommauchsohalguneep, he made thee live	Pommauchsohalquekup, he made you live
Pommauchsohalap, he made him live	Pommauchsohalapannit, he made them live.

Future.

Singular.	*Plural.*
N'pommauchsohalaktsch, he shall *or* will make me live	N'pommauchsohalgunatsch, he shall *or* will make us live
K'pommauchsohalaktsch, he shall *or* will make thee live	K'pommauchsohalguwaktsch, he shall *or* will make you live
Pommauchsohaluchtsch, he shall *or* will make him live	Pommauchsohalawaktsch, he shall *or* will make them live.

IMPERATIVE MOOD.

Singular.	*Plural.*
Pommauchsohalil, make me live	Pommauchsohalineen, make us live.

NEGATIVE FORM.

Present.

Singular.	*Plural.*
Matta n'pommauchsohalgowi, he does not make me live	Matta pommauchsohalguwuneen, he does not make us live
Matta k'pommauchsohalgowi, he does not make thee live	Matta k'pommauchsohalguweek, he does not make you live
Matta pommauchsohalawi, he does not make him live	Matta pommauchsohalawiwak, he does not make them live.

Preterite.

Singular.	*Plural.*
Matta pommauchsohalgowip, he did not make me live	Matta pommauchsohalguwenkup, he did not make us live
Matta k'pommauchsohalgowip, he did not make thee live	Matta pommauchsohalgawekup, he did not make you live
Matta pommauchsohalawip, he did not make him live	Matta pommauchsohalawipannit, he did not make them live.

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The Future.

May be formed from the present tense, as has been already shewn.

Note.—From the verb *pommauchsin* is also formed *petauchsin*, to live so long, till now, to this time, and is conjugated through all the moods and tenses of the radical verb. When we say *petauchsohalgun*, it is as much as to say "he" (the Saviour) "has preserved our lives *or* kept (keeps) us living until this time." In this sense, it can only be said of the Deity and of no one else. It is, as one might say, a *religious* verb.

No. IX.

LAUCHSIN, to live, to walk.

This verb is derived from *pommauchsin* above conjugated*.

INFINITIVE MOOD.

Lauchsin, to live, walk.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'dellauchsin, I live *or* walk	N'dellauchsineen *or* n'dellauchsihummena, we live *or* walk
K'dellauchsin, thou livest *or* walkest	K'dellauchsihhimo, ye live *or* walk
W'dellauchsin *or* lauchsu, he lives *or* walks	W'dellauchsinewo *or* lauchsowak, they live *or* walk.

Preterite.

Singular.	*Plural.*
N'dellauchsineep *or* n'dellauchsihump, I lived *or* walked	N'dellauchsihummenakup, we lived *or* walked
K'dellauchsineep *or* k'dellauchsihump, thou livedst *or* walkedst	K'dellauchsihimoakup, ye lived *or* walked
W'dellauchsineep *or* lauchsop, he lived *or* walked	W'dellauchsinewo *or* lauchsopannik, they lived *or* walked.

* *Note by the Translator.*—The author does not explain himself further, but I have been informed by Mr Heckewelder that the Delawares have various verbs in which they combine the idea of life with actions of living men. Thus a person who has been sick, being asked how he is, will answer, I live, I walk, I am on my feet, I am lively, able to walk about. In other circumstances, the answer to such a question will be given by a different verb. The author, in his copious Delaware Vocabulary, in the form of a spelling book, has neither *lauchsin* nor *pommauchsin*, he has *pommissin*, to walk, *pommixin*, to creep. These shades of language can only be acquired by practice.

[FIRST CONJUGATION.]

Future.

Singular.	*Plural.*
N'dellauchsintsch, I shall live *or* walk	N'dellauchsihummenatsch, we shall live *or* walk
K'dellauchsintsch, thou shalt live *or* walk	K'dellauchsihimmotsch, you shall live *or* walk
Lauchsutsch, he shall live *or* walk	W'dellauchsowaktsch, they shall live *or* walk.

IMPERATIVE MOOD.

Singular.	*Plural.*
Lauchsil, live thou *or* walk	Lauchsik, live ye
	Lauchsitam, let us live.

More of this mood is not given.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Lauchsiya, if I live *or* walk	Lauchsiyenke, if we live *or* walk
Lauchsiyanne, if thou livest *or* walkest	Lauchsiyeque, if ye live *or* walk
Lauchsite, if he lives *or* walks	Lauchsichtite, if they live *or* walk.

Preterite.

Singular.	*Plural.*
Lauchsiyakup, if I lived	Lauchsiyenkup, if we lived
K'dellauchsiyannup, if thou livedst	Lauchsiyekup, if ye lived
Lauchsitup, if he lived	Lauchsichtitup, if they lived.

Pluperfect.

Singular.	*Plural.*
Lauchsiyanpanne, if I had lived	Lauchsiyenkpanne, if we had lived
K'dellauchsiyanpanne, if thou hadst lived	Lauchsiyekpanne, if ye had lived
Lauchsitpanne, if he had lived	Lauchsichtitpanne, if they had lived.

Future.

Singular.	*Plural.*
Lauchsiyannetsch, if I shall live	Lauchsiyenketsch, if we shall live
K'dellauchsiyannetsch, if thou shalt live	Lauchsiyequetsch, if ye shall live
Lauchsitetsch, if he shall live	Lauchsichtitetsch, if they shall live.

CAUSATIVE FORM.

Lauchsoheen, to cause *or* make one to live, walk, be lively, happy.

INFINITIVE MOOD.

Lauchsoheen, to make one live (in the sense above mentioned).

PARTICIPLES.

Singular.	*Plural.*
Lauchsohalid, he who makes me live Lauchsohalitup, he who made me live	Lauchsohalquenk, he who makes us live.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'dellauchsohalgun, he who makes me live Lauchsohalquon, he who makes thee live Lauchsohalgol, he who makes him live	N'dellunchsohalguneen, he who makes us live K'dellauchsohalguwa, he who makes you live Lauchsohalawak, he who makes them live.

Preterite.

Singular.	*Plural.*
N'dellauchsohalguneep, he made me live K'dellauchsohalguneep, he made thee live Lauchsohalgop, he made him live	Lauchsohalquenkup, he made us live Lauchsohalquekup, he made you live Lauchsohalapannit, he made them live.

Future.

Singular.	*Plural.*
Nekamatsch n'dellauchsohalgun, he will make me live Nekamatsch k'dellauchsohalgun, he will make thee live Nekamatsch lauchsohalgol, he will make him live	N'dellauchsohalgunatsch, he will make us live K'dellauchsohalguwatsch, he will make you live Lauchsohalawatsch, he will make them live.

IMPERATIVE MOOD.

Singular.	*Plural.*
Lauchsohalil, make me live	Lauchsohalineen, make us live.

No more of this verb is given.

No. X.

WULAMALLSIN, to be well, happy.

POSITIVE FORM.

INFINITIVE MOOD.

Wulamallsin, to be well, happy.

[FIRST CONJUGATION.]

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Nulamallsi, I am well	Nulamallsihhummena, *or shorter,* nulamallsihena, we are well
Kulamallsi, thou art well	Kulamallsihhimo, ye are well
Wulamallsi, he is well	Wulamallsowak, they are well.

Preterite.

Singular.	*Plural.*
Nulamallsihump, I was well	Nulamallsihhummenakup, we were well
Kulamallsihump, thou wast well	Kulamallsihhimoakup, ye were well
Wulamalessop, he was well	Wulamallsopannik, they were well.

Future.

Singular.	*Plural.*
Nulalmalsitsch, I shall *or* will be well	Nulamallsihhenatsch, we shall *or* will be well
Kulamallsitsch, thou shalt *or* wilt be well	Kulamallsihhimotsch, ye shall *or will* be well
Wulamallessutsch, he shall *or* will be well	Wulamallsowaktsch, they shall *or* will be well.

IMPERATIVE MOOD.

(*Not given.*)

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Nulamallsiyanne, if *or* when I am well	Wulamallsiyenke, if *or* when we are well
Kulamallsiyanne, if *or* when thou art well	Wulamallsiyeque, if *or* when ye are well
Wulamallsite, if *or* when he is well	Wulamallsichtite, if *or* when they are well.

Preterite.

Singular.	*Plural.*
Nulamallsiyannup, if *or* when I was well	Nulamallsyenkup, if *or* when we were well
Kulamallsiannup, if *or* when thou wert well	Kulamallsiyekup, if *or* when ye were well
Wulamallsitup, if *or* when he was well	Wulamallsichtitup, if *or* when they were well.

Pluperfect.

Singular.	*Plural.*
Nulamallsiyanpanne, if *or* when I had been well	Wulamallsiyenkpanne, if *or* when we had been well
Kulamallsiyanpanne, if *or* when thou hadst been well	Wulamallsiyekpanne, if *or* when ye had been well
Wulamallessitpanne, if *or* when he had been well	Wulamallsichtitpanne, if *or* when they had been well.

Future.

Singular.	*Plural.*
Nulamallsiyannetsch, if *or* when I shall *or* will be well	Wulamallsiyenketsch, when *or* if we shall *or* will be well
Kulamallsiyannetsch, if *or* when thou shalt *or* wilt be well	Wulamallsiyequetsch, when *or* if ye shall *or* will be well
Wulamallsitetsch, if *or* when he shall *or* will be well	Wulamallsichtitetsch, when *or* if they shall *or* will be well.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Matta nulamallsiwi, I am not well	Matta nulamallsiwuneen, we are not well
Matta kulamallsiwi, thou art not well	Matta kulamalliwihhimo, ye are not well
Matta wulamallsiwi, he is not well	Matta wulamallsiwiwak, they are not well.

Preterite.

Singular.	*Plural.*
Matta nulamallsiwip, I have not been well	Matta nulamallsiwenkup, we have not been well
Matta kulamallsiwip, thou hast not been well	Matta kulamallsiwekup, ye have not been well
Matta wulamallsiwi, he has not been well	Matta wulamallsiwipannik, they have not been well.

The remainder may be easily conjugated by following the negative form of *pommauchsin*, to live, above given.

CONTINUOUS FORM.

To be conjugated as the preceding with *wa* prefixed.

EXAMPLE.

Wawulamallsin, to be always well *or* happy.

Singular.	*Plural.*
N'wawulamallsi, I am always well	Wawulamallsihhummena, we are always well
K'wawulamallsi, thou art always well	K'wawulamallsihhimo, ye are always well
Wawulamallsu, he is always well	Wawulamallsowak, they are always well, &c.

CAUSATIVE FORM.

Wulamallesscheen, to make *or* cause a person to be well *or* happy.

INFINITIVE MOOD.

Wulamallesscheen, to make one happy.

[FIRST CONJUGATION.]

PARTICIPLES.

Wulamallessohaluwed, he who makes one happy
Wulamallessohalid, he who makes me happy
Wulamallessohalian (*vocative*), O thou who makest me happy!
Wulamallessohalquon, he who makes thee happy
Wulamallessohalat, he who makes him happy
Wulamallessohalquenk, he who makes us happy
Wulamallessohalqueek, he who makes you happy
Wulamallessohalquichtit, he who makes them happy.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Nulamallsohalgun, he makes me happy	Wulamallsohalguns, he makes us happy
Kulamallsohalgun, he makes thee happy	Wulamallsohalguwa, he makes you happy
Wulamallsohalgol, he makes him happy	Wulamallsohalawak, he makes them happy.

Preterite.

Singular.	*Plural.*
Nulamallsohalguneep, he made me happy	Wulamallsohalgunap, he made us happy
Kulamallsohalguneep, he made thee happy	Wulamallsohalguwoap, he made you happy
Wulamallsohalap, he made him happy	Wulamallsohalapannik, he made them happy.

Future.

Singular.	*Plural.*
Nulamallsohaluktsch, he shall make me happy	Wulamallsohalgunatsch, he shall make us happy
Kulamallsohaluktsch, he shall make thee happy	Wulamallsohalguwatsch, he shall make you happy
Wulamallsohalauchtsch, he shall make him happy	Wulamallsohalawaktsch, he shall make them happy.

IMPERATIVE MOOD.

Singular.	*Plural.*
Wulamallsohalil, make me happy	Wulamallsohälineen, make us happy.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Wulamallsohalite, if *or* when he makes me happy	Wulamallsohalquenke, if *or* when he makes us happy
Wulamallsohalquonne, if *or* when he makes thee happy	Wulamallessohalqueque, if *or* when he makes you happy
Wulamallsohalate, if *or* when he makes him happy	Wulamallsohalquichtite, if *or* when he makes them happy.

Preterite.

Singular.	*Plural.*
Wulamallsohalitup, if *or* when he made me happy	Wulamallsohalquenkup, if *or* when he made us happy
Wulamallsohalquonnup, if *or* when he made thee happy	Wulamallsohalquekup, if *or* when he made you happy
Wulamallsohalatup, if *or* when he made him happy	Wulamallsohalquichtup, if *or* when he made them happy.

Future.

(Not given.)

Note.—The proper orthography of this verb is *wulamallessin, wulamallesscheen, wulamallessi*, &c.; but the *e* is frequently left out for brevity's sake, both in speaking and writing, therefore in this conjugation the two modes of spelling are indifferently used.

No. XI.

NIHILLAPEWIN, to be one's own master, to be free.

INFINITIVE MOOD.

Nihillapewin, to be free.

PARTICIPLES.

Present.

Singular.	*Plural.*
Nihillapewid, he who is free	Nihillapewitschik, they who are free.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Nihillapewi, I am free	Nihillapewineen, nihillapewiyenk, nihillapewihummena, we are free
K'nihillapewi, thou art free	Nihillapewihhimo, nihillapewiyek, ye are free
Nihillapeu, he is free	Nihillapewak, they are free.

Preterite.

Singular.	*Plural.*
Nihillapewihump, I was free	Nihillapewihummenakup, we were free
K'nihillapewihump, thou wast free	K'nihillapewihummoakup, ye were free
Nihillapewip, he was free	Nihillapewapannik, they were free.

The Future

Is as usual formed from the present by means of the suffix *tsch.*

IMPERATIVE MOOD.

(*Not given.*)

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Nihillapewiyake, when *or* if I am free	Nihillapewiyenke, when *or* if we are free
K'nihillapewiyane, when *or* if thou art free	Nihillapewiyeque, when *or* if ye are free
Nihillapewite, when *or* if he is free	Nihillapewichtite, when *or* if they are free.

[FIRST CONJUGATION.]

Preterite.

Singular.	*Plural.*
Nihillapewiyannup, when *or* if I was free	Nihillapewiyenkup, when *or* if we were free
K'nihillapewiyannup, when *or* if thou wert free	Nihillapewiyekup, when *or* if ye were free
Nihillapewitup, when *or* if he was free	Nihillapewichtitup, when *or* if they were free.

Pluperfect.

Singular.	*Plural.*
Nihillapewiyanpanne, when *or* if I had been free	Nihillapewiyenkpanne, when *or* we had been free
K'nihillapewiyanpanne, when *or* if thou hadst been free	Nihillapewiyekpanne, when *or* if ye had been free
Nihillapewipanne, when *or* if he had been free	Nihillapewichtitpanne, when *or* if they had been free.

Future.

(Not given.)

Note.—As this verb has the syllable *wi*, which in general indicates a negative form, its negative has *wiwi*.

CAUSATIVE FORM.

INFINITIVE MOOD.

Nihillapucheen, to liberate *or* make free.

PARTICIPLES.

Present.

Singular.	*Plural.*
Nihillapeuhoalid, he who makes me free, my deliverer	Nihillapeuhoalquenk, he who makes us free, our deliverer
Nihillapeuhalquon, he who makes thee free, thy deliverer	Nihillapeuhoalqueek, he who makes you free, your deliverer
Nihillapeuhoalat, he who makes him free, his deliverer	Nihillapeuhoalquichtit, he who makes them free, their deliverer.

Preterite.

Nihillapeuhoalitup, he who made me free, &c.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Nihillapeuhalgun, he *or* one* makes me free	Nihillapeuhoalguna *or* nihillapeuhalquenk, he *or* one makes us free
K'nihillapeuhoalgun, he *or* one makes thee free	Nihillapeuhoalguwa *or* nihillapeuhoalqueek, he *or* one makes you free
Nihillapeuhoalgol, he *or* one makes him free	Nihillapeuhoalgook *or* nihillapeuhoalawak, he *or* one makes them free.

* *Note by the Tyanslator.—One* answers here to the French particle *on : on me délivre.*

Preterite.

Singular.	*Plural.*
Nihillapeuhoalgoap, he made me free	Nihillapeuhoalgunakup, he made us free
K'nihillapeuhoalgop, he made thee free	Nihillapeuhoalguwoakup, he made you free
W'nihillapeuhoalap, he made him free	W'nipihillapeuhoalapannik, he made them free.

The Future.

Is formed from the present, by means of the suffix *tsch.*

IMPERATIVE MOOD.

Singular.	*Plural.*
Nihillapeuhoalil, make me free	Nihillapeuhoalineen, make us free.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Nihillapeuhoalite, if *or* when he makes me free	Nihillapeuhoalquenke, if *or* when he makes us free
Nihillapeuhoalquonne, if *or* when he makes thee free	Nihillapeuhoalqueque, if *or* when he makes you free
W'nihillapeuhoalate, if *or* when he makes him free	Nihillapeuhoalquichtite, if *or* when he makes them free.

Preterite.

Singular.	*Plural.*
Nihillapeuhoalitup, if *or* when he made me free	Nihillapeuhoalquenkup, if *or* when he made us free
Nihillapeuhoalquonnup, if *or* when he made thee free	Nihillapeuhoalquekup, if *or* when he made you free
Nihillapeuhoalatup, if *or* when he made him free	Nihillapeuhoalquichtitup, if *or* when he made them free.

Pluperfect.

Singular.	*Plural.*
Nihillapeuhoalitpanne, if *or* when he had made me free	Nihillapeuhoalquenkpanne, if *or* when he had made us free
Nihillapeuhoalatquonpanne, if *or* when he had made thee free	Nihillapeuhoalqueekpanne, if *or* when he had made you free
Nihillapeuhoalatpanne, if *or* when he had made him free	Nihillapeuhoalquichtitpanne, if *or* when he had made them free.

Future.

(Not given.)

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Nihillapeuhoalgussia, if *or* when I am made free	Nihillapeuhoalgussiyenque, if *or* when we are made free
K'nihillapeuhoalgussiyane, if *or* when thou art made free	Nihillapeuhoalgussiyeque, if *or* when ye are made free
Nihillapeuhoalgussite, if *or* when he is made free	Nihillapeuhoalgussichtite, if *or* when they are made free.

Preterite.

Singular.	*Plural.*
Nihillapeuhoalgussiyakup, if *or* when I was made free	Nihillapeuhoalgussiyenkup, if *or* when we were made free
K'nihillapeuhoalgussiyanup, if *or* when thou wert made free	K'nihillapeuhoalgussiyekup, if *or* when ye were made free
Nihillapeuhoalgussitup, if *or* when he was made free	Nihillapeuhoalgussichtitup, if *or* when they were made free.

Pluperfect.

Singular.	*Plural.*
Nihillapeuhoalgussiyakpanne, if *or* when I had been made free	Nihillapeuhoalgussiyenkpanne, if *or* when we had been made free
K'nihillapeuhoalgussiyanpanne, if *or* when thou hadst been made free	K'nihillapeuhoalgussiyekpanne, if *or* when ye had been made free
Nihillapeuhoalgussitpanne, if *or* when he had been made free	Nihillapenhoalgussichtitpanne, if *or* when they had been made free.

Future.

Singular.	*Plural.*
Nihillapeuhoalgussitsch, if *or* when I shall be made free	Nihillapeuhoalgussihummenatsch, if *or* when we shall be made free
K'nihillapeuhoalgussitsch, if *or* when thou shalt be made free	K'nihillapeuhoalgussihimatsch, if *or* when ye shall be made free
Nihillapeuahoalgussutsch, if *or* when he shall be made free	Nihillapeuhoalgussowaktsch*, if *or* when they shall be made free.

* *Note by the Translator.*—This verb in its various forms is derived from, or at least connected with *nihillatamen*, I own, I am master of, and to that class belong words which may be used as substantives, signifying lord or master, or as participles, in their personal forms, as he who owns me, thee, him, &c. See the 4th conjugation, No. III. to which that verb belongs.

With this family of verbs and substantives is connected the verb, *nihilla*, I kill, or strike dead, and its forms, *knihillall*, I kill thee, strike thee dead; and *nilchgussiani*, (used only in the subjunctive mood) if *or* when I am killed or struck dead. It is very curious to observe the chains of ideas which different nations pursue in the formation of their languages. Here we find right, power, and force confounded together, as if there was no difference between them—I am owner, master, lord; I strike, kill, destroy; all—words derived from the same root produced under different forms, and this will, no doubt, be ascribed to the *barbarity* of American Indians. But may not similar connections and derivations be found in the languages of civilized nations? For instance the Italian *cattivo*, wicked, from *captivus*, a prisoner, whence the English word *caitiff* is derived; the French *gueux*, a scoundrel, which signifies also a *beggar*; thus stigmatizing misfortune with the imputation of baseness and crime; and in almost all European languages, the words *wretch*, *malheureux*, *miserable*, &c. used to express the highest degree of defamation and contempt. "Take physic, pomp!"—Let us learn first to know ourselves, before we pass too severe a judgment on other nations.

Second Conjugation.

No. I.

AAN, to go (thither, to a place.)

POSITIVE FORM.

INFINITIVE MOOD.

Aan, to go.

PARTICIPLES.

Singular.	*Plural.*
Eyat, going	Eyatschik
Ahek, gone	Ahektschik.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'da, I go	N'daneen *or* n'dahhena, we go
K'da, thou goest	K'dahhimo, ye go
Eu *or* waeu, he goes	Ewak, waewak, *or* w'danewo, they go.

Preterite.

Singular.	*Plural.*
N'dahump, n'danep, I went	N'dahhenap *or* n'dahhenakup, we went
K'dahump, k'danep, thou didst go	K'dahhimoakup, ye went
Eep, w'danep, he went	Epannik, they went.

Future.

Singular.	*Plural.*
N'dantsch, I shall *or* will go	N'dahhenatsch, we shall *or* will go
K'dantsch, thou shalt *or* wilt go	K'dahhimotsch, ye shall *or* will go
Euchtsch, he shall *or* will go	Ewaktsch, they shall *or* will go.

IMPERATIVE MOOD.

Present.

Singular.	*Plural.*
Aal, go thou	Atam let us go
	Aak, go ye.

[SECOND CONJUGATION.]

Future.

Singular.	*Plural.*
Atetsch, he shall go	Achtitetsch, they shall go.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Aane, when *or* if I go	Ayenke, when *or* if we go
Ayane, when *or* if thou goest	Ayeque, when *or* if ye go
Ate, when *or* if he goes	Aachtite, when *or* if they go.

Preterite.

Singular.	*Plural.*
Aanup, when *or* if I went	Ayenkup, when *or* if we went
Ayanup, when *or* if thou didst go	Ayekup, when *or* if ye went
Atup, when *or* if he went	Aachtitup, when *or* if they went.

Pluperfect.

Singular.	*Plural.*
Aanpanne, when *or* if I had gone	Ayenkpanne, when *or* if we had gone
Ayanpanne, when *or* if thou hadst gone	Ayekpanne, when *or* if ye had gone
Atpanne, when *or* if he had gone	Achtitpanne, when *or* if they had gone.

Future.

Singular.	*Plural.*
Aanetsch, when *or* if I shall go	Ayenketsch, when *or* if we shall go
Ayanetsch, when *or* if thou shalt go	Ayequetsch, when *or* if ye shall go
Aktsch, when *or* if he shall go	Aachtitetsch, when *or* if they shall go.

LOCAL RELATIVE MOOD.

Present.

Singular.	*Plural.*
Eyaya, where *or* whither I go	Eyayenk, where *or* whither we go
Eyayan, where *or* whither thou goest	Eyayek, where *or* whither ye go
Eyat, where *or* whither he goes	Eyachtit, where *or* whither they go.

Preterite.

Singular.	*Plural.*
Eyayakup, where *or* whither I went	Eyayenkup, where *or* whither we went
Eyayanup, where *or* whither thou didst go	Eyayekup, where *or* whither ye went
Eyatup, where *or* whither he went	Eyachtitup, where *or* whither they went.

Future.

Singular.	*Plural.*
Eyayatsch, where *or* whither I shall *or* will go	Eyayenktsch, where *or* whither we shall *or* will go
Eyayannetsch, where *or* whither thou shalt *or* wilt go	Eyayektsch, where *or* whither ye shall *or* will go
Eyatsch, where *or* whither he shall *or* will go	Eyaktitsch, where *or* whither they shall *or* will go

421
D313
24
1816

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'dawi, I do not go	Matta n'dawuneen, we do not go
Matta k'dawi, thou dost not go	Matta k'dawunewo, ye do not go
Matta ewi, he does not go	Matta ewiwak, they do not go.

Preterite.

Singular.	*Plural.*
Matta n'dawip, I did not go	Matta n'dawunenap, we did not go
Matta k'dawip, thou didst not go	Matta k'dawihhimoap *or* k'dawunewoap, ye did not go
Matta ewip, he did not go	Matta w'dawunewoap *or* ewipannik, they did not go.

Future.

Singular.	*Plural.*
Mattatsch n'dawi, I shall not go	Mattatsch n'dawuneen, we shall not go
Mattatsch k'dawi, thou shalt not go	Mattatsch k'dawunewo, ye shall not go
Mattatsch w'dawi *or* ewi, he shall not go	Mattatsch ewiwak, they shall not go.

IMPERATIVE MOOD.

Singular.	*Plural.*
Katschi ta ahan, do not go	Katschi ta ahek, go ye not.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'dawonne, when *or* if I do not go	Matta awenke, when *or* if we do not go
Matta awonne, when *or* if thou dost not go	Matta aweque, when *or* if ye do not go
Matta aque, when *or* if he does not go	Matta achtite, when *or* if they do not go.

The other tenses of this verb in the subjunctive mood are not given.

SOCIAL FORM.

To go with some body.

INFINITIVE MOOD.

Witeen*, to go with	Witeneep, to have gone with.

* *Note by the Translator.*—The derivation of this word *witeen* from *n'da*, I go, does not immediately appear. In the first place it must be observed, that the author frequently con-

[SECOND CONJUGATION.]

PARTICIPLE.

Witetschik, he who goes with his companion.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'wite, I go with	N'witeneen, we go with
K'wite, thou goest with	K'witenewo, ye go with
Witeu, he goes with	Witewak, they go with.

Preterite.

Singular.	*Plural.*
N'witeneep, I went with	N'witenenakup, we went with
K'witeneep, thou didst go with	K'witenewoakup, ye went with
Witeep, he went with	Witepannik, they went with.

Future.

Singular.	*Plural.*
N'witetsch, I shall go with	N'witeneentsch, we shall go with
K'witetsch, thou shalt go with	K'witenewotsch, ye shall go with
Witeuchtsch, he shall go with	Witewaktsch, they shall go with.

IMPERATIVE MOOD.

Singular.	*Plural.*
Witel, go thou with	Witek, go ye with
Witscheewil, go thou with me	Witscheewik, go ye with me.

TRANSITIONS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
K'witschewulanne *or* k'witschewulen, I go with thee	K'witschewullohhumo, I go with you
N'witschewan, I go with him	N'witschewawak, I go with them.

Preterite.

Singular.	*Plural.*
K'witschewulleneep, I went with thee	K'witschewullohhumoap *or* k'witschewullennewoap, I went with you
N'witschewoap, I went with him	N'witschewoapannik, I went with them.

founds the sounds *d* and *t*, which to a German untutored ear appear to be the same; therefore if we write *wideen*, the etymology becomes at once apparent. *W* is the inseparable pronoun of the third person he or she, him or her; *i* is interposed for euphony's sake, and *deen* or *teen* is a form of the verb *aan*, to go, as *n'da* or *n'ta* is another. We should be very careful how we ascribe a want of analogy to Indian derivations; although it may not be always observable at first sight, it will be discovered by those who investigate the subject with the necessary attention.

E21
.D313
24
1816

SUBJUNCTIVE MOOD.

Present.

Witschewane, when I go with him

No more of this tense is given, nor of the subjunctive mood throughout these transitions, except two persons in the second, and two in the third.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
K'witschewi, thou goest with me	K'witschewineen *or* k'witschewihhena, thou goest with us
K'witschewan, thou goest with him	K'witschewawak, thou goest with them.

Preterite.

Singular.	*Plural.*
K'witschewip, thou didst go with me	K'witschewihummeneep, (*or abridged*, k'witschewimeneep,) thou didst go with us
K'witschewoap, thou didst go with him	K'witschewoapannik, thou didst go with them.

SUBJUNCTIVE MOOD.

Present.

K'witschewianne, when thou goest with me | K'witschewanne, when thou goest with him.

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'witscheyuk, he goes with me	Witscheuchguna, he goes with us
K'witscheyuk, he goes with thee	Witscheuchguwa, he goes with you
Witschewawall, he goes with him	Witschewawak, he goes with them.

Preterite.

Singular.	*Plural.*
N'witscheuchkup, he went with me	Witscheuchgunap, he went with us
K'witscheuchkup, he went with thee	Witscheuchguwoap, he went with you
Witschewoap, he went with him	Witschewoapannik, he went with them.

[SECOND CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

N'witschewite, when *or* if he goes with me | K'witsche, when *or* if he goes with thee

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
K'witschewuleneen, we go with thee	K'witschewullohhena, we go with you
N'witschewaneen, we go with him	N'witschewawuna, we go with them.

Preterite.

Singular.	*Plural.*
K'witschewullohhenap, we went with thee	N'witschewullohhenakup, we went with you
N'witschewawunap *or* n'witschewaneenakup, we went with him	N'witschewawunap, we went with them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
K'witschewihhimo, you go with me	K'witschewineen *or* k'witschewihhummena, you go with us
K'witschewanewo, you go with him	K'witschewawawall, you go with them.

Preterite.

Singular.	*Plural.*
K'witschewihhimoakup, you went with me	K'witschewihhummenakup, you went with us
K'witschewanewoakup, you went with him	K'witschewawapannik, you went with them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'witscheuchgook, they go with me	Witscheuchgunanak, they go with us
K'witscheuchgook, they go with thee	Witscheuchguwawak, they go with you
Witscheuchgol, they go with him	Witscheuchgook, they go with them.

Preterite.

Singular.	*Plural.*
N'witscheuchgokpannik, they went with me	Witscheuchgunapannik, they went with us
K'witscheuchgopannik, they went with thee	Witscheuchguwapannik, they went with you
Witscheuchgopannik, they went with him	Witscheuchgokpannik, they went with them.

No. II.

PAAN, to come.

POSITIVE FORM.

INFINITIVE MOOD.

Paan, to come.

PARTICIPLES.

Singular.	*Plural.*
Payat, he who comes *or* is coming	Payatchik, they who come *or* are coming.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'pa, I come	N'paneen *or* n'pahhena, we come
K'pa, thou comest	K'pahhimo *or* k'panewo, ye come
Peu *or* peyeya, he comes	Pewak, penewo, they come.

Preterite.

Singular.	*Plural.*
N'pahump *or* n'paneep, I came	N'pahhenap *or* n'pakup, we came
K'pahump *or* k'paneep, thou camest	K'pahhimoap *or* k'pahhimoakup, ye came
Peep, panep, *or* peuchsa, he came	Pepannik *or* pannewoakup, they came.

Future.

Singular.	*Plural.*
N'patsch, I shall *or* will come	N'pahhenatsch, we shall *or* will come
K'patsch, thou shalt *or* wilt come	K'pahhenatsch, ye shall *or* will come
Peuchtsch, he shall *or* will come	Pewaktsch, they shall *or* will come.

IMPERATIVE MOOD.

Present.

Singular.	*Plural.*
Pal, come thou	Paak, come ye.

[SECOND CONJUGATION.]

Future.

Singular.	*Plural.*
Patetsch, he shall come	Pachtitetsch, they shall come.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Paane, paya, if *or* when I come	Payenk, payenke, if *or* when we come
Payane, if *or* when thou comest	Payeque, if *or* when ye come
Pate, if *or* when he comes	Pachtit, pachtite, if *or* when they come.

Preterite.

Singular.	*Plural.*
Payakup, if *or* when I came	Payenkup, if *or* when we came
Payanup, if *or* when thou camest	Payekup, if *or* when ye came
Patup, peyatup, if *or* when he came	Pachtitup, if *or* when they came.

Pluperfect.

Singular.	*Plural.*
Payakpanne, if *or* when I had come	Payenkpanne, if *or* when we had come
Payanpanne, if *or* when thou hadst come	Payekpanne, if *or* when ye had come
Patpanne, if *or* when he had come	Pachtitpanne, if *or* when they had come.

The Future

Is formed from the present as above mentioned.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'pawi, I do not come	N'pawuneen, we do not come
Matta k'pawi, thou dost not come	K'pawunewo, ye do not come
Matta pewi, he does not come	Pewiwak, pewichtik, *or* pachtique, they do not come.

Preterite.

Singular.	*Plural.*
Matta n'pawip, I did not come	Matta n'pawihhenap, we did not come
Matta k'pawip, thou didst not come	Matta k'pawihhimoap, ye did not come
Matta pewip, he did not come	Matta pewipanik, they did not come.

Future.

Mattatsch n'pawi, &c. Like the present tense.

IMPERATIVE MOOD.

Present.

Singular.	*Plural.*
Katschi pahan, come thou not	Katschi pahik, come ye not.

Future.

Singular.	*Plural.*
Katschi pahitsch, he shall *or* must not come	Katschi pachtitetsch, they shall *or* must not come.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Matta pawiyak, if *or* when I do not come	Matta pawenke, if *or* when we do not come
Matta k'pawonne, if *or* when thou dost not come	Matta paweque, if *or* when ye do not come
Matta paque *or* pewite, if *or* when he does not come	Matta pachtite, if *or* when they do not come.

Preterite.

Singular.	*Plural.*
Matta pawiyakup, if *or* when I did not come	Matta pawenkup, if *or* when we did not come
Matta k'pawonnup, if *or* when thou didst not come	Matta pawekup, if *or* when ye did not come
Matta pakup *or* pewitup, if *or* when he did not come	Matta pachtitup, if *or* when they did not come.

Pluperfect.

Singular.	*Plural.*
Matta payakpanne, if *or* when I had not come	Matta pawenkpanne, if *or* when we had not come
Matta pawonpanne, if *or* when thou hadst not come	Matta pawekpanne, if *or* when ye had not come
Matta pakpanne, if *or* when he had not come	Matta pachtitpanne, if *or* when they had not come.

Future.

The future is like the present. *Mattatsch pawiyak, k'pawonne, paque, &c.*

Another form of the Future.

Singular.	*Plural.*
Atta n'pawiyatsch, if *or* when I shall not come	Atta pawenketsch, if *or* when we shall not come
Atta k'pawonnetsch, if *or* when thou shalt not come	Atta pawequetsch, if *or* when ye shall not come
Atta pewitetsch, if *or* when he shall not come	Atta pewichtitetsch *or* pauchtitetsch, if *or* when they shall not come.

Third Conjugation.

The third conjugation ends in *elendam*, and all the verbs with this termination express a disposition, situation, or operation of the mind.

No. I.

SCHIWELENDAM, to be melancholy *or* sad.

POSITIVE FORM.

INFINITIVE MOOD.

Present.

Schiwelendam, to be sad.

Preterite.

Schiwelendamenep, to have been sad.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'schiwelendam, I am sad	Schiwelendameneen, we are sad
K'schiwelendam, thou art sad	Schiwelendamohhumo, ye are sad
Schiwelendam, he is sad	Schiwelendamoak, they are sad.

Preterite.

Singular.	*Plural.*
N'schiwelendamenep, I was sad	Schiwelendamenenap, we were sad
K'schiwelendamenep, thou wast sad	Schiwelendamohhumoap, ye were sad
Schiwelendamenep, he was sad	Schiwelendamopannik, they were sad.

The Future

Is conjugated like the present, with *tsch* suffixed.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Schiwelendama, if *or* when I am sad	Schiwelendamenke, if *or* when we are sad
K'schiwelendamane, if *or* when thou art sad	Schiwelendameque, if *or* when ye are sad
Schiwelendanke, if *or* when he is sad	Schiwelendamichtite, if *or* when they are sad.

Preterite.

Singular.	*Plural.*
Schiwelendamakup, if *or* when I was sad	Shiwelendamenkup, if *or* when we were sad
Schiwelendankup, if *or* when thou wert sad	Shiwelendamekup, if *or* when ye were sad
Schiwelendankup, if *or* when he was sad	Shiwelendamichtitup, if or when they were sad.

Pluperfect.

Singular.	*Plural.*
Schiwelendamakpanne, if *or* when I had been sad	Schiwelendamenkpanne, if *or* when we had been sad
Schiwelendamanpanne, if *or* when thou hadst been sad	Schiwelendamekpanne, if *or* when ye had been sad
Schiwelendankpanne, if or when he had been sad	Schiwelendamichtitpanne, if *or* when they had been sad.

Future.

Singular.	*Plural.*
Schiwelendamaktsch, if *or* when I shall *or* will be sad	Schiwelendamenketsch, if *or* when we shall *or* will be sad
Schiwelendamantsch, if *or* when thou shalt *or* wilt be sad	Schiwelendamequetsch, if *or* when ye shall *or* will be sad
Schiwelendanktsch, if *or* when he shall *or* will be sad	Schiwelendamichtitetsch, if *or* when they shall *or* will be sad.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'schiwelendamowi, I am not sad	Atta schiwelendamowuneen, we are not sad
Atta k'schiwelendamowi, thou art not sad	Atta k'schiwelendamohhumo, ye are not sad
Atta schiwelendamowi, he is not sad	Atta schiwelendamowunewo, they are not sad.

Preterite.

Singular.	*Plural.*
Atta n'schiwelendamowip, I was not sad	Atta schiwelendamowuneen, we were not sad
Atta k'schiwelendamowip, thou wast not sad	Atta schiwelendamowihhimoap, ye were not sad
Atta schiwelendamowip, he was not sad	Atta schiwelendamowipannik, they were not sad.

Future.

Singular.	*Plural.*
Mattatsch n'schiwelendamowi, I shall *or* will not be sad, &c.	Mattatsch schiwelendamowuneen, we shall *or* will not be sad, &c.

[THIRD CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Matta schiwelendamowak, if *or* when I am not sad	Atta schiwelendamowenk, if *or* when we are not sad
Matta k'schiwelendamowanne, if *or* when thou art not sad	Atta schiwelendamowek, if *or* when ye are not sad
Matta schiwelendamoque, if *or* when he *is* not sad	Atta schiwelendamichtik, if *or* when they are not sad.

Preterite.

Singular.	*Plural.*
Atta schiwelendamowakup, if *or* when I was not sad	Atta schiwelendamowenkup, if *or* when we were not sad
Atta schiwelendamowanup, if *or* when thou wert not sad	Atta schiweledamowekup, if *or* when ye were not sad
Atta schiwelendamokup, if *or* when he was not sad	Atta schiwelendamichtitup, if *or* when they were not sad.

No. II.

WULELENDAM, to rejoice.

POSITIVE FORM.

INFINITIVE MOOD.

Present.

Wulelendam, to rejoice.

Preterite.

Wulelendamenep, to have rejoiced.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Nolelendam *or* nulelendam, I rejoice	Nolendamen, we rejoice
Kulelendam *or* kulelendamen, thou rejoicest	Kulelendamohhumo, ye rejoice
Wulelendam *or* wulelendamohummena, he rejoices	Wulelendamoak *or* wulelendamenewo, they rejoice.

Preterite.

Singular.	*Plural.*
Nolelendameneep, I rejoiced	Nolelendamenenap *or* nolelendamennakup, we rejoiced
Kulelendameneep, thou rejoiced	Nolelendamohhenap *or* nolelendahummoakup, ye rejoiced
Wulelendamenep *or* wulelendamoap, he rejoiced	Wulelendamopannik, they rejoiced.

The Future

Is formed like the present, with *tsch* suffixed.

IMPERATIVE MOOD.

Singular.	*Plural.*
Wulelenda, rejoice thou	Wulelendamook, do ye rejoice
	Wulelendamotam, let us rejoice.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Nulelendama, if *or* when I rejoice	Wulelendamenke, if *or* when we rejoice
Kulelendamane, if *or* when thou rejoicest	Kulelendameque, if *or* when ye rejoice
Wulelendanke, if *or* when he rejoices	Wulelendamichtite, if *or* when they rejoice.

Preterite.

Singular.	*Plural.*
Wulelendamakup, if *or* when I rejoiced	Nolelendamenkup, if *or* when we rejoiced
Kulelendamanup, if *or* when thou rejoicedst	Wulelendamekup, if *or* when ye rejoiced
Wulelendankup, if *or* when he rejoiced	Wulelendamichtitup, if *or* when they rejoiced.

Pluperfect.

Singular.	*Plural.*
Nolelendamakpanne, if *or* when I had rejoiced	Wulelendamenkpanne, if *or* when we had rejoiced
Kulelendamanpanne, if *or* when thou hadst rejoiced	Kulelendamekpanne, if *or* when ye had rejoiced
Wulelendankpanne, if *or* when he had rejoiced	Wulelendamichtitpanne, if *or* when they had rejoiced.

Future.

Singular.	*Plural.*
Nolelendamaktsch, if *or* when I shall rejoice	Wulelendamenketsch, if *or* when we shall rejoice
Kulelendamaktsch, if *or* when thou shalt rejoice	Kulelendamequetsch, if *or* when ye shall rejoice
Wulelendamaktsch, if *or* when he shall rejoice	Wulelendamichtitetsch, if *or* when they shall rejoice.

NEGATIVE FORM.

INFINITIVE MOOD.

Atta wulelendamowi, not to rejoice.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Atta nulelendamowi, I do not rejoice	Atta wulelendamowuneen, we do not rejoice
Atta kulelendamowi, thou dost not rejoice	Atta kulelendamohhumo, ye do not rejoice
Atta wulelendamowi, he does not rejoice	Atta wulelendamowunewo, they do not rejoice.

[THIRD CONJUGATION.]

Preterite.

Singular.	*Plural.*
Atta nulelendamowip, I did not rejoice	Atta wulelendamowunenap, we did not rejoice
Atta kulelendamowip, thou didst not rejoice	Atta kulelendamohhumoap, ye did not rejoice
Atta wulelendamowip, he did not rejoice	Atta wulelendamowunewoap, they did not rejoice

Future.

Singular.	*Plural.*
Atta nulelendamowitsch, I shall *or* will not rejoice	Atta wulelendamowuneentsch, we shall *or* will not rejoice
Atta kulelendamowitsch, thou shalt *or* wilt not rejoice	Atta kulelendamohhumotsch, ye shall *or* will not rejoice
Atta wulelendamowitsch, he shall *or* will not rejoice	Atta wulelendamowunewotsch, they shall *or* will not rejoice.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Atta nulelendamowak, if *or* when I do not rejoice	Atta wulelendamowenke, if *or* when we do not rejoice
Atta wulelendamowane, if *or* when thou dost not rejoice	Atta wulelendamoweque, if *or* when ye do not rejoice
Atta wulelendamoque, if *or* when he does not rejoice	Atta wulelendamichtite, if *or* when they do not rejoice.

Preterite.

Singular.	*Plural.*
Atta nulelendamowakup, if *or* when I did not rejoice	Atta wulelendamowenkup, if *or* when we did not rejoice
Atta kulelendamowannup, if *or* when thou didst not rejoice	Atta wulelendamowekup, if *or* when ye did not rejoice
Atta wulelendamokup, if *or* when he did not rejoice	Atta wulelendawichtikup, if *or* when they did not rejoice.

Pluperfect.

Singular.	*Plural.*
Atta nulelendamowakpanne, if *or* when I had not rejoiced	Atta wulelendamowenkpanne, if *or* when we had not rejoiced
Atta kulelendamowanpanne, if *or* when thou hadst not rejoiced	Atta wulelendamowekpanne, if *or* when ye had not rejoiced
Atta wulelendamowakpanne, if *or* when he had not rejoiced	Atta wulelendamichtitpanne, if *or* when they had not rejoiced.

The Future

Is formed like the present, with *sch* suffixed.

The following verbs may easily be conjugated according to the foregoing rule :

Tipelendam, to have enough, to be satiated	Schingelendam, to be tired of, to dislike, something
Tschanelendam, to be considering, to be in doubt	

CC2
D313
24
1814

Schachachgelendam, to have one's mind made up, to be determined
Wingelendam, to be pleased with something
Aptelendam, to grieve to death
Gischelendam, to hatch or meditate something good or bad, to lie
Klakelendam (jocularly) to be rakish, extravagant, dissolute, a good for nothing fellow
Lachauwelendam, to be troubled in mind
Machelendam, to honour a person
Mattelendam, to despise
Miechanelendam, to be ashamed
Miwelendam, to forgive
Wahhellemelendam, to think one's self far off
Gunelendam, to think it a long time
Pechuwelendam, to think one's self near
Sacquelendam, to be melancholy, sad
Apuelendam, to think something or labour easy
Achowelendam, to think something difficult
Kitelendam, to be in earnest
Komelendam, to be free from trouble *or* care
Tschipelendam, to think a person disagreeable
Ayanhelendam, to be indifferent
Niskelendam, to loathe something
Kschiechelendam, kschiechelensin, to think one's self free from sin *or* stain, to think one's self holy, pious, clean
Uschuwelendam, to be overwhelmed with care or trouble
Allacquelendam, to be repentant even to despair
Quesquelendam, to be out of humour
Yechauwelendam, to love better, to prefer
Allowelendam, to prize something above all other things
Ksinelendam, to be easy, without care.

Fourth Conjugation.

No. I.

GATTAMEN, to desire, long for.

POSITIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'gattamen, I desire	Gattatameneen *or* n'gattatamohhena, we desire
Gattatamen, thou desirest	Gattatamohhumo, ye desire
Gottatamen, he desires	Gattatamenewo, they desire.

Preterite.

Singular.	*Plural.*
N'gattatamenep, I desired	Gattatamenap *or* gattamohhenap, we desired
Gattatamenep, thou desiredst	Gattatamohhumoap, ye desired
Gottatameneep, he desired	Gattatamenowoap, they desired.

Future.

Singular.	*Plural.*
N'gattatamtsch, I shall *or* will desire	N'gattatamohhenatsch, we shall *or* will desire
Gattatamtsch, thou shalt *or* wilt desire	Gattatamohhumotsch, ye shall *or* will desire
Gottatamtsch, he shall *or* will desire	Gattatamenewotsch, they shall *or* will desire.

[FOURTH CONJUGATION.]

IMPERATIVE MOOD.

Singular.	*Plural.*
Gattati,	Gattatook *or* gattatamook.

The Imperative Mood is used in these verbs by way of exhortation, as come now, be diligent, industrious, &c.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
N'gattatama, if *or* when I desire	Gattatamenk *or* gattatamenke, if *or* when we desire
Gattatamane, if *or* when thou desirest	Gattatameque, if *or* when ye desire
Getatanke, if *or* when he desires	Gattatamichtite, if *or* when they desire.

Preterite.

Singular.	*Plural.*
Gattatamakup, if *or* when I desired	Gattatamenkup, if *or* when we desired
Gattatamanup, if *or* when thou desiredst	Gattatamekup, if *or* when ye desired
Getatankup, if *or* when he desired	Gattatamichtitup, if *or* when they desired.

Pluperfect.

Singular.	*Plural.*
Gattatamakpanne, if *or* when I had desired	Gattatamenkpanne, if *or* when we had desired
Gattatamanpanne, if *or* when thou hadst desired	Gattatamekpanne, if *or* when ye had desired
Getatankpanne, if *or* when he had desired	Gattatamichtitpanne, if *or* when they had desired.

Future.

Singular.	*Plural.*
Gattatamaktsch, if *or* when I shall desire	Gattatamenketsch, if *or* when we shall desire
Gattatamantsch, if *or* when thou shalt desire	Gattatamequetsch, if *or* when ye shall desire
Gattatanktsch, if *or* when he shall desire	Gattatamichtitetsch, if *or* when they shall desire.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'gattatamowi, I do not desire	Atta gattatamowuneen, we do not desire
Atta gattatamowi, thou dost not desire	Atta gattatamohhumowi, ye do not desire
Atta gottatamowi, he does not desire	Atta gattatamowunewo, they do not desire

Preterite.

Singular.	*Plural.*
Atta n'gattatamowip, I did not desire	Atta gattatamowunenap, we did not desire
Atta gattatamowip, thou didst not desire	Atta gattatamohhumoap, ye did not desire
Atta gottatamowip, he did not desire	Atta gattatamowunewoap *or* gattatamowipannik, they did not desire.

Future.

Singular.	*Plural.*
Atta n'gattatamowitsch, I shall not desire	Atta gattatamowuneentsch, we shall not desire
Atta gattatamowitsch, thou shalt not desire	Atta gattatamohhumotsch, ye shall not desire
Atta gottatamowitsch, he shall not desire	Atta gattatamowunewotsch, they shall not desire.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Atta gattatamowak, if *or* when I do not desire	Atta gattatamowenke, if *or* when we do not desire
Atta gattatamowane, if *or* when thou dost not desire	Atta gattatamoweque, if *or* when ye do not desire
Atta gattatamoque, if *or* when he does not desire	Atta gattatamichtite, if *or* when they do not desire.

Preterite.

Singular.	*Plural.*
Atta gattatamowakup, if *or* when I did not desire	Atta gattatamowenkup, if *or* when we did not desire
Atta gattatamowannup, if *or* when thou didst not desire	Atta gattatamowekup, if *or* when ye did not desire
Atta gattatamokup, if *or* when he did not desire	Atta gattatamichtitup, if *or* when they did not desire.

Pluperfect.

Singular.	*Plural.*
Atta gattatamowakpanne, if *or* when I had not desired	Atta gattatamowenkpanne, if *or* when we had not desired
Atta gattatamowanpanne, if *or* when thou hadst not desired	Atta gattatamowekpanne, if *or* when ye had not desired
Atta gattatamowakpanne, if *or* when he had not desired	Atta gattatamichtitpanne, if *or* when ye had not desired.

Future.

Singular.	*Plural.*
Atta gattatamowaktsch, if *or* when I shall not desire	Atta gattatamowenketsch, if *or* when we shall not desire
Atta gattatamowannetsch, if *or* when thou shalt not desire	Atta gattatamowequetsch, if *or* when ye shall not desire
Atta gattatamoquetsch, if *or* when he shall not desire	Atta gattatamichtitetsch, if *or* when they shall not desire.

[FOURTH CONJUGATION.]

No. II.

PENDAMEN, to hear.

Note by the Translator.—This verb is given here in a variety of forms, active, passive, reciprocal, transitive, reflected, and adverbial; all, except the two last, in the positive and the negative. It will be easily perceived that if all the verbs were presented in the different forms of which they are capable, with all their moods, tenses, and other combinations, a grammar of this language might be swelled to an enormous size, to avoid which the Author, as may be observed, has frequently abridged his paradigms, and it must not be supposed that it always follows, because a particular form of a verb is not given in its conjugation. that it is not susceptible of it.

POSITIVE FORM.

INFINITIVE MOOD.

Pendamen, to hear*.

PARTICIPLES.

(Not given.)

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'pendamen *or* n'pendam, I hear†	N'pendameneen, we hear
K'pendamen, thou hearest	K'pendamohhumo, ye hear
Pendamen, he hears	Pendamenewo, they hear.

Preterite.

Singular.	*Plural.*
N'pendamenep, I did hear	N'pendamohhenap, we did hear
K'pendamenep, thou didst hear	K'pendamohhumoap, ye did hear
Pendamenep, he did hear	Pendamenewoap, they did hear.

* *Note by the Translator.*—The late Professor Vater, to whom I communicated a manuscript of Mr Zeisberger, containing the conjugation of this verb and a few others, inserted them in his *Analekten der Sprachenkunde*, 2d half of the 2d part; but ascribed them by mistake to the *Chippeway* language, when, in fact, they belong to the Delaware.

† *Note by the Translator.*—From this verb and *wulit*, good, well, is formed *nulipendam*, I hear *or* understand well. A part of the word *wulit* is interposed between the pronoun and the verb.

Future.

Singular.	*Plural.*
N'pendamentsch, I shall hear	N'pendameneentsch, we shall hear
K'pendamentsch, thou shalt hear	K'pendamohumotsch, ye shall hear
Pendamentsch, he shall hear	Pendamenewotsch, they shall hear.

IMPERATIVE MOOD.

Singular.	*Plural.*
Penda, hear thou	Pendamook, hear ye.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Pendama *or* pendamaya, if *or* when I hear	Pendamenk *or* pendamenke, if *or* when we hear
Pendamane, if *or* when thou hearest	Pendamenque, if *or* when ye hear
Pendanke, if *or* when he hears	Pendamichtite, if *or* when they hear.

Preterite.

Singular.	*Plural.*
Pendamakup, if *or* when I did hear	Pendamenkup, if *or* when we did hear
K'pendamanup, if *or* when thou didst hear	Pendamekup, if *or* when ye did hear
Pendankup, if *or* when he did hear	Pendamichtitup, if *or* when they did hear.

Pluperfect.

Singular.	*Plural.*
Pendamakpanne, if *or* when I had heard	Pendamenkpanne, if *or* when we had heard
Pendamanpanne, if *or* when thou hadst heard	Pendamekpanne, if *or* when ye had heard
Pendankpanne, if *or* when he had heard	Pendamichtitpanne, if *or* when they had heard.

Future.

Singular.	*Plural.*
Pendamaktsch, if *or* when I shall hear	Pendamenketsch, if *or* when we shall hear
K'pendamantsch, if *or* when thou shalt hear	Pendamequetsch, if *or* when ye shall hear
Pendanktsch, if *or* when he shall hear	Pendamichtitetsch, if *or* when they shall hear.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'pendamowi, I do not hear	Atta n'pendamowuneen, we do not hear
Atta k'pendamowi, thou dost not hear	Atta k'pendamohumowi, ye do not hear
Atta pendamowi, he does not hear	Atta pendamowunewo, they do not hear.

[FOURTH CONJUGATION.]

Preterite.

Singular.	*Plural.*
Atta n'pendamowip, I did not hear	Atta n'pendamenenap, we did not hear
Atta k'pendamowip, thou didst not hear	Atta k'pendamowunewoap, ye did not hear
Atta pendamowip, he did not hear	Atta pendamowunewoap, they did not hear.

Future.

Singular.	*Plural.*
Mattatsch n'pendamowi, I shall *or* will not hear	Mattatsch pendamowuneen, we shall *or* will not hear
Mattatsch k'pendamowi, thou shalt *or* wilt not hear	Mattatsch k'pendamohumowi, ye shall *or* will not hear
Mattatsch pendamowi, he shall *or* will not hear	Mattatsch pendamowunewo, they shall *or* will not hear.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'pendamowak, if *or* when I do not hear	Atta pendamowenke, if *or* when we do not hear
Atta pendamowane, if *or* when thou dost not hear	Atta pendamoweque, if *or* when ye do not hear
Atta pendamoque, if *or* when he does not hear	Atta pendamichüte, if *or* when they do not hear.

Preterite.

Singular.	*Plural.*
Atta pendamowakup, if *or* when I have not heard	Atta pendamowenkup, if *or* when we have not heard
Atta pendamowannup, if *or* when thou hast not heard	Atta k'pendamowekup, if *or* when ye have not heard
Atta pendamokup, if *or* when he has not heard	Atta pendamichütup, if *or* when they have not heard.

Pluperfect.

Singular.	*Plural.*
Atta pendamowakpanne, if *or* when I had not heard	Atta pendamowenkpanne, if *or* when we had not heard
Atta k'pendamowanpanne, if *or* when thou hadst not heard	Atta k'pendamowekpanne, if *or* when ye had not heard
Atta pendamowakpanne, if *or* when he had not heard	Atta pendamichütpanne, if *or* when they had not heard.

Future.

Singular.	*Plural.*
Atta n'pendamowaktsch, if *or* when I shall *or* will not hear	Atta pendamowenketsch, if *or* when we shall *or* will not hear
Atta k'pendamowantsch, if *or* when thou shalt *or* wilt not hear	Atta pendamowequetsch, if *or* when ye shall *or* will not hear
Atta pendamoquetsch, if *or* when he shall *or* will not hear	Atta pendamichtitetsch, if *or* when they shall *or* will not hear.

421
.B15
24
1816

PASSIVE FORM.—POSITIVE.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'pendaxi, I am heard	N'pendaxihhena, we are heard
K'pendaxi, thou art heard	K'pendaxihhimo, ye are heard
Pendaxu *or* pendaquol, he is heard	Pendaxowak, they are heard.

Preterite.

Singular.	*Plural.*
N'pendaxihump, I was heard	N'pendaxihhenakup, we were heard
K'pendaxihump, thou wast heard	K'pendaxihhimoakup, ye were heard
Pendaxop *or* pendaquachtop, he was heard	Pendaxopannik, they were heard.

Future.

Singular.	*Plural.*
N'pendaxitsch, I shall *or* will be heard	N'pendaxihhenatsch, we shall *or* will be heard
K'pendaxitsch, thou shalt *or* wilt be heard	K'pendaxihhimotsch, ye shall *or* will be heard
Pendaxutsch *or* pendaquotsch, he shall *or* will be heard	Pendaxiwiwaktsch, they shall *or* will be heard.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Pendaxia, if *or* when I am heard	Pendaxiyenke, if *or* when we are heard
Pendaxiane, if *or* when thou art heard	Pendaxiyeque, if *or* when ye are heard
Pendaxite, if *or* when he is heard	Pendaxichtite, if *or* when they are heard.

Preterite.

Singular.	*Plural.*
Pendaxiakup, if *or* when I was heard	Pendaxiyenkup, if *or* when we were heard
Pendaxiannup, if *or* when thou wert heard	Pendaxiyekup, if *or* when ye were heard
Pendaxitup, if *or* when he was heard	Pendaxichtitup, if *or* when they were heard.

Pluperfect.

Singular.	*Plural.*
Pendaxiakpanne, if *or* when I had been heard	Pendaxiyenkpanne, if *or* when we had been heard
Pendaxianpanne, if *or* when thou hadst been heard	Pendaxiyekpanne, if *or* when ye had been heard
Pendaxitpanne, if *or* when he had been heard	Pendaxichtitpanne, if *or* when they had been heard.

Future.

Singular.	*Plural.*
N'pendaxiatsch, if *or* when I shall be heard	Pendaxiyenketsch, if or when we shall be heard
K'pendaxianetsch, if *or* when thou shalt be heard	Pendaxiyequetsch, if or when ye shall be heard
Pendaxitetsch, if *or* when he shall be heard	Pendaxichtitetsch, if *or* when they shall be heard.

[FOURTH CONJUGATION.]

NEGATIVE.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Matta n'pendaxiwi, I am not heard	Matta pendaxiwuneen, we are not heard
Matta k'pendaxiwi, thou art not heard	Matta k'pendaxihhumo, ye are not heard
Matta pendaxuwi, he is not heard	Matta pendaxiwiwak, they are not heard.

Preterite.

Singular.	*Plural.*
Matta n'pendaxiwip, I was not heard	Matta n'pendaxiwiwunap, we were not heard
Matta k'pendaxiwip, thou wast not heard	Matta k'pendaxiwunewo, ye were not heard
Matta pendaxuwip *or* pendaquachtowip, he was not heard	Matta pendaxiwipannik, they were not heard.

Future.

Singular.	*Plural.*
Mattatsch n'pendaxiwi, I shall *or* will not be heard	Mattatsch n'pendaxiwuneen, we shall *or* will not be heard
Mattatsch k'pendaxiwi, thou shalt *or* wilt not be heard	Mattatsch k'pendaxihhumo, ye shall *or* will not be heard
Mattatsch pendaxuwi, he shall *or* will not be heard	Mattatsch pendaxiwiwak, they shall *or* will not be heard.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'pendaxiwa, if *or* when I am not heard	Atta pendaxiwenke, if *or* when we are not heard
Atta pendaxiwanne, if *or* when thou art not heard	Atta pendaxiweque, if *or* when ye are not heard
Atta pendaxite, if *or* when he is not heard	Atta pendaxichtite, if *or* when they are not heard.

Preterite.

Singular.	*Plural.*
Atta n'pendaxiwakup, if *or* when I was not heard	Atta pendaxiwenkup, if *or* when we were not heard
Atta k'pendaxiwannup, if *or* when thou wert not heard	Atta pendaxiwekup, if *or* when ye were not heard
Atta pendaxitup, if *or* when he was not heard	Atta pendaxichtitup, if *or* when they were not heard.

Pluperfect.

Singular.	*Plural.*
Atta pendaxiwakpanne, if *or* when I had not been heard	Atta pendaxiwenkpanne, if *or* when we had not been heard
Atta pendaxiwanpanne, if *or* when thou hadst not been heard	Atta pendaxiwekpanne, if *or* when ye had not been heard
Atta pendaxuwipanne, if *or* when he had not been heard	Atta pendaxichtitpanne, if *or* when they had not been heard.

Future.

Singular.	*Plural.*
Atta pendaxiwaktsch, if *or* when I shall not be heard	Atta pendaxiwenketsch, if *or* when we shall not be heard
Atta pendaxiwannetsch, if *or* when thou shalt not be heard	Atta pendaxiwenquetsch, if *or* when ye shall not be heard
Atta pendaxiquetsch, if *or* when he shall not be heard	Atta pendaxichtitetsch, if *or* when they shall not be heard.

RECIPROCAL FORM.—POSITIVE.

INFINITIVE MOOD.

Present.	*Preterite.*
Pendawachtin, to hear each other	Pendawachtinep, to have heard each other.

Future.

Pendawaktitsch, to be to hear each other.

INDICATIVE MOOD.

Present.	*Preterite.*
Pendawachtineen *or* pendawachtihhena, we hear each other	Pendawachtihhenakup *or* pendawachtihhummenakup, we heard each other
Pendawachtihhimo, ye hear each other	Pendawachtohhimoakup, ye heard each other
Pendawachtowak, they hear each other.	Pendawachtopannik, they heard each other.

Future.

Pendawachtihhenatsch, we shall *or* will hear each other
Pendawachtihhimotsch, ye shall *or* will hear each other
Pendawachtowaktsch, they shall *or* will hear each other.

IMPERATIVE MOOD.

Present.	*Future.*
Pendawachtik, hear ye there (what the other is saying)	Pendawachtichtitetsch, they shall *or* must *or* let them hear each other.
Pendawachtitam, let us hear each other.	

SUBJUNCTIVE MOOD.

Present.	*Preterite.*
Pendawachtiyenk *or* pendawachtiyenque, if *or* when we hear each other	Pendawachtiyenkup, if *or* when we heard each other
Pendawachtiyek *or* pendawachtiyeque, if *or* when ye hear each other	Pendawachtiyekup, if *or* when ye heard each other
Pendawachtichtit, if *or* when they hear each other.	Pendawachtichtitup, if *or* when they heard each other.

[FOURTH CONJUGATION.]

Pluperfect.	*Future.*
Pendawachtiyenkpanne, if *or* when we had heard each other	Pendawachtiyenketsch, if *or* when we shall *or* will hear each other
Pendawachtiyekpanne, if *or* when ye had heard each other	Pendawachtiyequetsch, if *or* when ye shall *or* will hear each other
Pendawachtichtitpanne, if *or* when they had heard each other.	Pendawaktichtitetsch, if *or* when they shall *or* will hear each other.

NEGATIVE.

INDICATIVE MOOD.

Present.	*Preterite.*
Atta pendawachtiwuneen, we do not hear each other	Atta pendawachtiwunenap, we did not hear each other
Atta pendawachtiwek, ye do not hear each other	Atta pendawachtiwihhimoap, ye did not hear each other
Atta pendawachtiwiwak, they do not hear each other.	Atta pendawachtiwipannik, they did not hear each other.

Future.

Atta pendawachtiwuneentsch, we shall *or* will not hear each other
Atta pendawachtiwihhimotsch, ye shall *or* will not hear each other
Atta pendawachtiwiwaktsch, they shall *or* will not hear each other.

IMPERATIVE MOOD.

Katschi* pendawachtihek, do not hear each other.

SUBJUNCTIVE MOOD.

Present.	*Preterite.*
Atta pendawachtiwenke, if *or* when we do not hear each other	Atta pendawachtiwenkup, if *or* when we did not hear each other
Atta pendawachtiweque, if *or* when ye do not hear each other	Atta pendawachtiwekup, if *or* when ye did not hear each other
Atta pendawachtichtite, if *or* when they do not hear each other.	Atta pendawachtichtitup, if *or* when they did not hear each other.

Pluperfect.	*Future.*
Atta pendawachtiwenkpanne, if *or* when we had not heard each other	Atta pendawachtiwenketsch, if *or* when we shall *or* will not hear each other
Atta pendawachtiwekpanne, if *or* when ye had not heard each other	Atta pendawachtiwequetsch, if *or* when ye shall *or* will not hear each other
Atta pendawachtichtitpanne, if *or* when they had not heard each other.	Atta pendawachtichtitetsch, if *or* when they shall *or* will not hear each other.

* *Note by the Translator.*—*Katschi* is a word of prohibition, as in English *don't*, and appears to be compounded from *atta*. The Author classes it with adverbs. See below, *adverbs of negation, prohibition.*

G21
.D12
Z4
1816

REFLECTED FORM.

There is also a reflected form of the verb :

As	Likewise
N'penda n'hakey*, I hear myself	N'dahowala n'hakey, I love myself
K'pendawa hakey, thou hearest thyself	K'dahowala hakey, thou lovest thyself
Pendawawall hokeyall, he hears himself.	W'dahoalawall *or* w'dahowalawall hokeyall, he loves himself.

PERSONAL FORMS OR TRANSITIONS.

In order to enable the reader to compare these forms in the positive and negative voices, they are placed here in opposition to each other.

FIRST TRANSITION.

First Person Singular, I.

INDICATIVE MOOD.

Present.

POSITIVE.	*NEGATIVE.*
K'pendolen, I hear thee	Atta k'pendolowi, I hear not thee
N'pendawa, I hear him	Atta n'pendawawi, I hear not him
K'pendolohhumo, I hear you	Atta k'pendolhummowi, I hear not you
N'pendawawak, I hear them.	Atta n'pendawawiwak, I hear not them.

Preterite.

K'pendolenep, I did hear thee	Atta k'pendolowip, I heard not thee
N'pendawap, I did hear him	Atta n'pendawawip, I heard not him
K'pendolohhumoap, I did hear you	Atta k'pendolohummowip, I heard not you.
N'pendawoapannik, I did hear them.	Atta n'pendawawipannik, I heard not them.

Future.

K'pendolentsch, I shall *or* will hear thee	Atta k'pendolowitsch, I shall *or* will not hear thee
N'pendawatsch, I shall *or* will hear him	Atta n'pendawawitsch, I shall *or* will not hear him
K'pendolohhumotsch, I shall *or* will hear you	Atta k'pendolhummowitsch, I shall *or* will not hear you
N'pendawawaktsch, I shall *or* will hear them.	Atta n'pendawawiwaktsch, I shall *or* will not hear them.

* *Note by the Translator.*—*N'hakey* signifies literally "my body," which is synonymous to "my person," or "myself." In English we say "somebody, nobody," for *aliquis, nemo*. There is nothing *barbarous* in those words.

[FOURTH CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

POSITIVE.	*NEGATIVE.*
K'pendolane, if *or* when I hear thee	Atta pendolowonne, if *or* when I do not hear thee
Pendawake, if *or* when I hear him	Atta n'pendamawonne, if *or* when I do not hear him
Pendoleque, if *or* when I hear you	Atta n'pendoleque, if *or* when I do not hear you
Pendawawake, if *or* when I hear them.	Atta n'pendawawiwonne, if *or* when I do not hear them.

Preterite.

K'pendolannup, if *or* when I did hear thee	Atta pendolowonnup, if *or* when I did not hear thee
N'pendawakup, if *or* when I did hear him	Atta n'pendamawonnup, if *or* when I did not hear him
N'pendolekup, if *or* when I did hear you	Atta n'pendolekup, if *or* when I did not hear you
K'pendawawakup, if *or* when I did hear them.	Atta n'pendawawiwonnup, if *or* when I did not hear them.

Pluperfect.

K'pendolanpanne, if *or* when I had heard thee	Atta pendolowonpanne, if *or* when I had not heard thee
N'pendawakpanne, if *or* when I had heard him	Atta n'pendamawonpanne, if *or* when I had not heard him
Pendolekpanne, if *or* when I had heard you	Atta pendolowekpanne, if *or* when I had not heard you
N'pendawawakpanne, if *or* when I had heard them.	Atta pendawawipanne, if *or* when I had not heard them.

Future.

K'pendolanetsch, if *or* when I shall *or* will hear thee	Atta n'pendolowonnetsch, if *or* when I shall *or* will not hear thee
N'pendawanetsch, if *or* when I shall *or* will hear him	Atta n'pendamawonnetsch, if *or* when I shall *or* will not hear him
N'pendolequetsch, if *or* when I shall *or* will hear you	Atta n'pendolowequetsch, if *or* when I shall *or* will not hear you
N'pendawawaketsch, if *or* when I shall *or* will hear them.	Atta n'pendawawiwonnetsch, if *or* when I shall *or* will not hear them.

SECOND TRANSITION.

Second Person Singular, THOU.

INDICATIVE MOOD.

Present.

K'pendawi, thou hearest me	Atta k'pendawiwi, thou hearest not me
K'pendawa, thou hearest him	Atta k'pendawawi, thou hearest not him
K'pendawihhena, thou hearest us	Atta k'pendawiwuneen, thou hearest not us
K'pendawawak, thou hearest them.	Atta k'pendawawiwak, thou hearest not them

Preterite.

POSITIVE.	*NEGATIVE.*
K'pendawinep, thou didst hear me	Atta k'pendawiwip, thou didst not hear me
K'pendawap, thou didst hear him	Atta k'pendawawip, thou didst not hear him
K'pendawihhenap, thou didst hear us	Atta k'pendawiwunap, thou didst not hear us
K'pendawoapannik, thou didst hear them.	Atta k'pendawawapannik, thou didst not hear them.

Future.

K'pendawitsch, thou shalt *or* wilt hear me	Atta k'pendawiwitsch, thou shalt *or* wilt not hear me
K'pendawatsch, thou shalt *or* wilt hear him	Atta k'pendawawitsch, thou shalt *or* wilt not hear him
K'pendawihhenatsch, thou shalt *or* wilt hear us	Atta k'pendawiwuneentsch, thou shalt *or* wilt not hear us
K'pendawawaktsch, thou shalt *or* wilt hear them.	Atta k'pendawawiwaktsch, thou shalt *or* wilt not hear them.

SUBJUNCTIVE MOOD.

Present.

K'pendawiyane, if *or* when thou hearest me	Atta k'pendawiwonne, if *or* when thou dost not hear me
K'pendawane, if *or* when thou hearest him	Atta k'pendawawonne, if *or* when thou dost not hear him
K'pendawiyenk, if *or* when thou hearest us	Atta k'pendakuwenque, if *or* when thou dost not hear us
K'pendawawonne, if *or* when thou hearest them.	Atta k'pendawawiwonne, if *or* when thou dost not hear them.

Preterite.

K'pendawiyanup, if *or* when thou didst hear me	Atta k'pendawiwonnup, if *or* when thou didst not hear me
K'pendawanup, if *or* when thou didst hear him	Atta k'pendawawonnup, if *or* when thou didst not hear him
K'pendawiyenkup, if *or* when thou didst hear us	Atta k'pendawenkup, if *or* when thou didst not hear us
K'pendawawawonnup, if *or* when thou didst hear them.	Atta k'pendawawiwonnup, if *or* when thou didst not hear them.

Pluperfect.

K'pendawiyanpanne, if *or* when thou hadst heard me	Atta k'pendawiwonpanne, if *or* when thou hadst not heard me
K'pendawanpanne, if *or* when thou hadst heard him	Atta k'pendawonpanne, if *or* when thou hadst not heard him
K'pendawiyenkpanne, if *or* when thou hadst heard us	Atta k'pendawenkpanne, if *or* when thou hadst not heard us
K'pendawawawonpanne, if *or* when thou hadst heard them.	Atta k'pendawawiwonpanne, if *or* when thou hadst not heard them.

Future.

POSITIVE.	*NEGATIVE.*
K'pendawiyanetsch, if *or* when thou shalt *or* wilt hear me	Atta k'pendawiwonnetsch, if *or* when thou shalt *or* wilt not hear me
K'pendawanetsch, if *or* when thou shalt *or* wilt hear him	Atta k'pendawawonnetsch, if *or* when thou shalt *or* wilt not hear him
K'pendawiyenquetsch, if *or* when thou shalt *or* wilt hear us	Atta k'pendawenquetsch, if *or* when thou shalt *or* wilt not hear us
K'pendawawawonnetsch, if *or* when thou shalt *or* wilt hear them.	Atta k'pendawawiwonnetsch, if *or* when thou shalt *or* wilt not hear them.

THIRD TRANSITION.

Third Person Singular, HE.

INDICATIVE MOOD.

Present.

N'pendagun, he hears me	Atta n'pendagowi, he does not hear me
K'pendagun, he hears thee	Atta k'pendagowi, he does not hear thee
Pendagol, he hears him	Atta pendamawi, he does not hear him
Pendaguna, he hears us	Atta pendaguwuneen, he does not hear us
K'pendaguwa, he hears you	Atta k'pendaguwawi, he does not hear you
Pendawawak, he hears them.	Atta pendawawiwak, he does not hear them.

Preterite.

N'pendagop, he heard *or* did hear me	Atta n'pendagowip, he did not hear me
K'pendagop, he heard *or* did hear thee	Atta pendagowip, he did not hear thee
Pendagop *or* pendap, he heard *or* did hear him	Atta pendawawip, he did not hear him
N'pendagunap, he heard *or* did hear us	Atta n'pendaguwuneenap, he did not hear us
Pendaguwap, he heard *or* did hear you	Atta pendaguwawip, he did not hear you
Pendawapannik, he heard *or* did hear them.	Atta n'pendawawipannik, he did not hear them.

Future.

N'pendaguktsch, he shall *or* will hear me	Atta n'pendagowitsch, he shall *or* will not hear me
K'pendaguktsch, he shall *or* will hear thee	Atta k'pendagowitsch, he shall *or* will not hear thee
Pendagoltsch, he shall *or* will hear him	Atta pendawawitsch, he shall *or* will not hear him
N'pendagunatsch, he shall *or* will hear us	Atta pendaguwuneentsch, he shall *or* will not hear us
K'pendaguwatsch, he shall *or* will hear you	Atta k'pendaguwawitsch, he shall *or* will not hear you
Pendawawaktsch, he shall *or* will hear them.	Atta pendawawiwaktsch, he shall *or* will not hear them.

SUBJUNCTIVE MOOD.

Present.

POSITIVE.	*NEGATIVE.*
Pendawite, if *or* when he heareth me	Atta pendawique, if *or* when he does not hear me
Pendagake, if *or* when he heareth thee	Atta pendaquonne, if *or* when he does not hear thee
Pendawate, if *or* when he heareth him	Atta pendawaque, if *or* when he does not hear him
Pendaquenke, if *or* when he heareth us	Atta pendaguwonque, if *or* when he does not hear us
Pendaqueque, if *or* when he heareth you	Atta pendaguweque, if *or* when he does not hear you
Pendawachtite, if *or* when he heareth them.	Atta pendawachtique, if *or* when he does not hear them.

Preterite.

Pendawitup, if *or* when he did hear me	Atta pendawikup, if *or* when he did not hear me
Pendagukup, if *or* when he did hear thee	Atta pendaquonnup, if *or* when he did not hear thee
Pendawatup, if *or* when he did hear him	Atta pendawakup, if *or* when he did not hear him
Pendaquenkup, if *or* when he did hear us	Atta pendawenkup, if *or* when he did not hear us
Pendaquekup, if *or* when he did hear you	Atta pendawekup, if *or* when he did not hear you
Pendawachtitup, if *or* when he did hear them.	Atta pendawachtitup, if *or* when he did not hear them.

Pluperfect.

Pendawitpanne if *or* when he had heard me	Atta pendawikpanne, if *or* when he had not heard me
Pendagukpanne, if *or* when he had heard thee	Atta pendaquonpanne, if *or* when he had not heard thee
Pendawatpanne, if *or* when he had heard him	Atta pendawatpanne, if *or* when he had not heard him
Pendayquenkpanne, if *or* when he had heard us	Atta pendaquenkpanne, if *or* when he had not heard us
Pendaquekpanne, if *or* when he had heard you	Atta pendaquekpanne, if *or* when he had not heard you
Pendawachtitpanne, if *or* when he had heard them.	Atta pendawachtitpanne, if *or* when he had not heard them.

Future.

Pendawitetsch, if *or* when he shall *or* will hear me	Attatsch* pendawite, if *or* when he shall *or* will not hear me
Pendaguketsch, if *or* when he shall *or* will hear thee	Attatsch pendaquonne, if *or* when he shall *or* will not hear thee
Pendawatetsch *or* pendagoltsch, if *or* when he shall *or* will hear him	Attatsch pendawaque, if *or* when he shall *or* will not hear him
Pendaquenquetsch, if *or* when he shall *or* will hear us	Attatsch pendaquenque, if *or* when he shall *or* will not hear us
Pendaqueketsch, if *or* when he shall *or* will hear you	Attatsch pendaqueque, if *or* when he shall *or* will not hear you
Pendawachtitsch, if *or* when he shall *or* will hear them.	Attatsch pendawachtite, if *or* when he shall *or* will not hear them.

* *Note by the Translator.*—Here the sign of the future tense, *tsch*, is suffixed to the adverb *not*, and not to the verb.

FOURTH TRANSITION.

First Person Plural, WE.

INDICATIVE MOOD.

Present.

POSITIVE.	*NEGATIVE.*
K'pendoloneen, we hear thee	Atta k'pendolowuneen, we do not hear thee
N'pendawaneen, we hear him	Atta n'pendawawuneen, we do not hear him
K'pendolohhena, we hear you	Atta k'pendolhummowuneen, we do not hear you
N'pendawawunanak, we hear them.	Atta n'pendawawunanak, we do not hear them.

Preterite.

K'pendolonenap *or* k'pendolohhenap, we did hear thee	Atta k'pendolowuneenap, we did not hear thee
N'pendawawunap, we did hear him	Atta n'pendamawunap, we did not hear him
K'pendolohhenap, we did hear you	Atta k'pendolhummowuneenap, we did not hear you
N'pendamawunapannik, we did hear them.	Atta n'pendawawuneenak, we did not hear them.

Future.

K'pendoloneentsch *or* k'pendolohhenatsch, we shall *or* will hear thee	Atta k'pendolowuneentsch, we shall *or* will not hear thee
N'pendawaneentsch, we shall *or* will hear him	Atta n'pendawawuneentsch, we shall *or* will not hear him
K'pendolohhumenatsch, we shall *or* will hear you	Atta k'pendolhumowuneentsch, we shall *or* will not hear you
N'pendawawunanaktsch, we shall *or* will hear them.	Atta n'pendawawunaktsch, we shall or will not hear them.

SUBJUNCTIVE MOOD.

Present.

Pendolenque, if *or* when we hear thee	Atta pendolowonque, if *or* when we do not hear thee
Pendamanque, if *or* when we hear him	Atta pendawanque, if *or* when we do not hear him
Pendolohhumanque, if *or* when we hear you	Atta k'pendamolanque, if *or* when we do not hear you
Pendawamanque, if *or* when we hear them.	Atta pendawawonque, *or* if when we do not hear them.

Preterite.

Pendolenkup, if *or* when we did hear thee	Atta pendolowonkup, if *or* when we did not hear thee
Pendamankup, if *or* when we did hear him	Atta pendawankup, if *or* when we did not hear him
Pendolhumankup, if *or* when we did hear you	Atta k'pendamolekup, if *or* when we did not hear you
Pendawawankup, if *or* when we did hear them.	Atta pendawawankup, if *or* when we did not hear them.

Pluperfect.

POSITIVE.	*NEGATIVE.*
Pendolenkpanne, if *or* when we had heard thee	Atta pendolowankpanne, if *or* when we had not heard thee
Pendamenkpanne, if *or* when we had heard him	Atta pendawankpanne, if *or* when we had not heard him
Pendolhumopanne, if *or* when we had heard you	Atta pendamowekpanne, if *or* when we had not heard you
Pendamawawonkpanne, if *or* when we had heard them.	Atta pendawawonkpanne, if *or* when we had not heard them.

Future.

Pendolenquetsch, if *or* when we shall *or* will hear thee	Atta pendolowunatsch, if *or* when we shall *or* will not hear thee
Pendamanquetsch, if *or* when we shall *or* will hear him	Atta pendawanquetsch, if *or* when we shall *or* will not hear him
Pendolohummanquetsch, if *or* when we shall *or* will hear you	Atta pendamolhummotsch, if *or* when we shall *or* will not hear you
Pendawawanquetsch, if *or* when we shall *or* will hear them.	Atta pendawawonquetsch, if *or* when we shall *or* will not hear them.

FIFTH TRANSITION.

Second Person Plural, YE.

INDICATIVE MOOD.

Present.

K'pendawihhimo, ye hear me	Atta k'pendawihhimo, ye do not hear me
K'pendawawa, ye hear him	Atta k'pendawawunewo, ye do not hear him
K'pendawihhenook, ye hear us	Atta k'pendawiwuna, ye do not hear us
K'pendawawak, ye hear them.	Atta k'pendawawunewo, ye do not hear them.

Preterite.

K'pendawihhimoakup, ye heard *or* did hear me	Atta k'pendawihhimoap, ye heard not *or* did not hear me
K'pendawawap, ye heard *or* did hear him	Atta k'pendawawihhimoap, ye heard not *or* did not hear him
K'pendawihummenakup, ye heard *or* did hear us	Atta k'pendawiwunap, ye heard not *or* did not hear us
K'pendawawapannik, ye heard *or* did hear them.	Atta k'pendawawunewo, ye heard not *or* did not hear them.

Future.

K'pendawihhimotsch, ye shall *or* will hear me	Atta k'pendawihhimotsch, ye shall *or* will not hear me
K'pendawawatsch, ye shall *or* will hear him	Atta k'pendawawunewotsch, ye shall *or* will not hear him
K'pendawihummenatsch, ye shall *or* will hear us	Atta k'pendawihummenatsch, ye shall *or* will not hear us
K'pendawanewotsch, ye shall *or* will hear them.	Atta k'pendawawunewotsch, ye shall *or* will not hear them.

[FOURTH CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

POSITIVE.	*NEGATIVE.*
K'pendolane, if *or* when ye hear me	Atta pendawiweke, if *or* when ye do not hear me
Pendawake, if *or* when ye hear him	Atta pendamaweque, if *or* when ye do not hear him
Pendoleque, if *or* when ye hear us	Atta pendawonquek, if *or* when ye do not hear us
Pendawawake, if *or* when ye hear them.	Atta pendawiweque, if *or* when ye do not hear them.

Preterite.

K'pendolannup, if *or* when ye did hear me	Atta pendawiwekup, if *or* when ye did not hear me
N'pendawakup, if *or* when ye did hear him	Atta pendamawekup, if *or* when ye did not hear him
N'pendolekup, if *or* when ye did hear us	Atta pendawonquekup, if *or* when ye did not hear us
N'pendawawakup, if *or* when ye did hear them.	Atta pendawawiwekup, if *or* when ye did not hear them.

Pluperfect.

K'pendolanpanne, if *or* when ye had heard me	Atta pendawiwekpanne, if *or* when ye had not heard me
N'pendawakpanne, if *or* when ye had heard him	Atta pendamawekpanne, if *or* when ye had not heard him
Pendolekpanne, if *or* when ye had heard us	Atta pendawonquekpanne, if *or* when he had not heard us
N'pendawawakpanne, if *or* when ye had heard them.	Atta pendawawiwekpanne, if *or* when ye had not heard them.

Future.

K'pendolanetsch, if *or* when ye shall *or* will hear me	Atta pendawiwektsch, if *or* when ye shall *or* will not hear me
N'pendawanetsch, if *or* when ye shall *or* will hear him	Atta pendamawequetsch, if *or* when ye shall *or* will not hear him
N'pendolequetsch, if *or* when ye shall *or* will hear us	Atta pendawonquektsch, if *or* when ye shall *or* will not hear us
N'pendawawaketsch, if *or* when ye shall *or* will hear them.	Atta pendawawiwektsch, if *or* when ye shall *or* will not hear them.

SIXTH TRANSITION.

Third Person Plural, THEY.

INDICATIVE MOOD.

Present.

POSITIVE.	*NEGATIVE.*
N'pendagenewo, they hear me	Atta n'pendaguwiwak, they do not hear me
K'pendaguwak, they hear thee	Atta k'pendaguwiwak, they do not hear thee
Pendawawall, they heard him	Atta pendawawiwak, they do not hear him
Pendageneen, they heard us	Atta pendaguwuneen, they do not hear us
Pendaguwawak, they heard you	Atta pendaguwawiwak, they do not hear you
Pendawawawall, they heard them.	Atta pendawawiwak, they do not hear them.

Preterite.

N'pendagopannik, they heard me	Atta n'pendagewip, they did not hear me
K'pendagopannik, they heard thee	Atta k'pendagewip, they did not hear thee
Pendawawoapannik, they heard him	Atta pendawawip, they did not hear him
Pendagunapannik, they heard us	Atta pendaguwunenap, they did not hear us
Pendaguwapannik, they heard you	Atta pendaguwawip, they did not hear you
Pendawawapannik, they heard them.	Atta pendawawipannik, they did not hear them.

Future.

N'pendagunewotsch, they shall *or* will hear me	Atta n'pendaguwiwaktsch, they shall *or* will not hear me
Pendagooktsch, they shall *or* will hear thee	Atta k'pendaguwiwaktsch, they shall *or* will not hear thee
Pendawawaktsch, they shall *or* will hear him	Atta pendawawiwaktsch, they shall *or* will not hear him
Pendaguneentsch, they shall *or* will hear us	Atta pendaguwuneentsch, they shall *or* will not hear us
Pendaguhhimotsch, they shall *or* will hear you	Atta pendaguwawitsch, they shall *or* will not hear you
Pendawawaktsch, they shall *or* will hear them.	Atta pendawawiwaktsch, they shall *or* will not hear them.

IMPERATIVE MOOD.

Sing. Pendawil, do thou hear me	*(Not given.)*
Sing. with Plur. Pendawik, do ye hear me	
Plur. Pendawineen, hear us.	

[FOURTH CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

POSITIVE.	*NEGATIVE.*
Pendamichtite, if *or* when they hear me	Atta pendamichtike, if *or* when they do not hear me
Pendageyane, if *or* when they hear thee	Atta pendagewichtike, if *or* when they do not hear thee
Pendawachtit, if *or* when they hear him	Atta pendawachtike, if *or* when they do not hear him
Pendageyenke, if *or* when they hear us	Atta pendagewenke, if *or* when they do not hear us
Pendageyeque, if *or* when they hear you	Atta pendageweque, if *or* when they do not hear you
Pendawawachtite, if *or* when they hear them.	Atta pendawawachtite, if *or* when they do not hear them.

Preterite.

Pendamichtitup, if *or* when they heard me	Atta pendagewichtikup, if *or* when they do not hear me
Pendageyannup, if *or* when they heard thee	Atta k'pendagewichtikup, if *or* when they do not hear thee
Pendawachtitup, if *or* when they heard him	Atta pendawachtikup, if *or* when they do not hear him
Pendageyenkup, if *or* when they heard us	Atta pendakewenkup, if *or* when they do not hear us
Pendageyekup, if *or* when they heard you	Atta pendagewekup, if *or* when they do not hear you
Pendawawachtitup, if *or* when they heard them.	Atta pendawawichtitup, if *or* when they do not hear them.

Pluperfect.

Pendamichtitpanne, if *or* when they had heard me	Atta pendamichtikpanne, if *or* when they had not heard me
Pendakhittitpanne, if *or* when they had heard thee	Atta pendagewichtikpanne, if *or* when they had not heard thee
Pendawachtitpanne, if *or* when they had heard him	Atta pendawachtikpanne, if *or* when they had not heard him
Pendageyenkpanne, if *or* when they had heard us	Atta pendagewenkpanne, if *or* when they had not heard us
Pendageyekpanne, if *or* when they had heard you	Atta k'pendagewekpanne, if *or* when they had not heard you
Pendawawachtitpanne, if *or* when they had heard them.	Atta pendawawichtikpanne, if *or* when they had not heard them.

Future.

Pendamichtitsch, if *or* when they shall *or* will hear me	Atta pendamichtiketsch, if *or* when they shall *or* will not hear me
Pendakhittitsch, if *or* when they shall *or* will hear thee	Atta pendagewichtiktsch, if *or* when they shall *or* will not hear thee
Pendawachtitsch, if *or* when they shall *or* will hear him	Atta pendawawichtiktsch, if *or* when they shall *or* will not hear him
Pendageyenktsch, if *or* when they shall *or* will hear us	Atta pendagewenktsch, if *or* when they shall *or* will hear us
Pendageyektsch, if *or* when they shall *or* will hear you	Atta pendagewektsch, if *or* when they shall *or* will hear you
Pendawawachtitsch, if *or* when they shall *or* will hear them.	Atta pendawawichtiketsch, if *or* when they shall *or* will hear them.

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1816

No. III.

NIHILLATAMEN, I own *or* am master of.

ACTIVE FORM.

INFINITIVE MOOD.

(Not given.)

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Nihillatamen, I own	Nihillatameneen, we own
K'nihillatamen, thou ownest	K'nihillatohhimo, ye own
W'nihillatamen, he owns	Nihillatamenewo, they own.

Preterite.

Singular.	*Plural.*
Nihillatameneep, I did own	Nihillatamohhummoakup, we did own
K'nihillatameneep, thou didst own	K'nihillatamohhummoakup, ye did own
W'nihillatameneep, he did own	Nihillatamenewoakup, they did own.

Future.

Singular.	*Plural.*
Nihillatamentsch, I shall *or* will own	Nihillatameneentsch, we shall *or* will own
K'nihillatamentsch, thou shalt *or* wilt own	K'nihillatamohhumotsch, ye shall *or* will own
Wunihillatamentsch, he shall *or* will own	Nihillatamenewotsch, they shall *or* will own.

IMPERATIVE MOOD.

Singular.	*Plural.*
Nihillalil, own me, let me belong to thee	Nihillalineen, own us.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Nihillatamane, if *or* when it belongs to me	Nihillatamenke, if *or* when it belongs to us
K'nihillatamane, if *or* when it belongs to thee	Nihillatameque, if *or* when it belongs to you
Nihillatanke, if *or* when it belongs to him	Nihillatamichtite, if *or* when it belongs to them.

Preterite.

Singular.	*Plural.*
Nihillatamanup, if *or* when it belonged to me	Nihillatamenkup, if *or* when it belonged to us
K'nihillatamanup, if *or* when it belonged to thee	Nihillatamekup, if *or* when it belonged to you
Nihillatankup, if *or* when it belonged to him	Nihillatamichtitup, if *or* when it belonged to them.

Pluperfect.

Singular.	*Plural.*
Nihillatamanpanne, if *or* when it had belonged to me	Nihillatamenkpanne, if *or* when it had belonged to us
K'nihillatamanpanne, if *or* when it had belonged to thee	Nihillatamekpanne, if *or* when it had belonged to you
Nihillatankpanne, if *or* when it had belonged to him	Nihillatamichtitpanne, if *or* when it had belonged to them.

The Future

Is like the present, with the addition of *tsch.*

Imperativo Caret.

PASSIVE FORM.

INFINITIVE MOOD.

(*The proper Infinitive Form is not given.*)

PARTICIPLES.

Singular.	*Plural.*
Nihillalgussid, he who is owned *or* under power	Nihillalgussitschik, they who are owned *or* under power.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Nihillalgussi, I am owned	Nihillalgussihummena, we are owned
K'nihillalgussi, thou art owned	K'nihillalgussihhimo, ye are owned
Nihillalgussu, he is owned	Nihillalgussowak, they are owned.

Preterite.

Singular.	*Plural.*
Nihillalgussihump, I was owned	Nihillalgussihummenakup, we were owned
K'nihillalgussihump, thou wast owned	K'nihillalgussihhimmoakup, ye were owned
Nihillalgussop, he was owned	Nihillalgussopannik, they were owned.

Future.

Singular.	*Plural.*
Nihillalgussitsch, I shall *or* will be owned	Nihillalgussihummenotsch, we shall *or* will be owned
K'nihillalgussitsch, thou shalt *or* wilt be owned	K'nihillalgussihhimotsch, ye shall *or* will be owned
Nihillalgussutsch, he shall *or* will be owned	Nihillalgussowaktsch, they shall *or* will be owned.

Imperativo Caret.

421
D31
24
1816

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Nihillalgussiane, if *or* when I am owned	Nihillalgussiyenke, if *or* when we are owned
K'nihillalgussiane, if *or* when thou art owned	Nihillalgussiyeque, if *or* when ye are owned
Nihillalgussite, if *or* when he is owned	Nihillalgussichtite, if *or* when they are owned.

Preterite.

Singular.	*Plural.*
Nihillalgussiyannup, if *or* when I was owned	Nihillalgussiyenkup, if *or* when we were owned
K'nihillalgussiyannup, if *or* when thou wert owned	Nihillalgussiyekup, if *or* when ye were owned
Nihillalgussitup, if *or* when he was owned	Nihillalgussichtitup, if *or* when they were owned.

Pluperfect.

Singular.	*Plural.*
Nihillalgussianpanne, if or when I had been owned	Nihillalgussiyenkpanne, if *or* when we had been owned
K'nihillalgussianpanne, if *or* when thou hadst been owned	Nihillalgussiyekpanne, if *or* when ye had been owned
Nihillalgussitpanne, if *or* when he had been owned	Nihillalgussichtitpanne, if *or* when they had been owned.

The Future

Is like the present, adding *tsch.*

Imperativo Caret.

PERSONAL FORMS.

INFINITIVE MOOD.

(*Not given.*)

PARTICIPLES*.

Singular.	*Plural.*
Nihillalid, he who owns me, my Lord, my master	Nihillalquenk, he who owns us, our Lord
Nihillalquonk, he who owns thee, thy Lord	Nihillalqueek, he who owns you, your Lord
Nihillalat, he who owns him, his Lord	Nihillalquichtit, he who owns them, their Lord.

Substantively in the Vocative case.

Singular.	*Plural.*
Nihillalian, O thou my Lord!	Nihillaliyenk, O thou our Lord!

Hence the following verbal form :

Nihillalek, I am your Lord.

* See above, p. 141 in note.

[FOURTH CONJUGATION.]

TRANSITIONS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
K'nihillalel, I own, am the master of thee	Nihillalek *or* k'nihillalellhummo, I own you
Nihillala, I own him	Nihillalawak, I own them.

SECOND TRANSITION.

Singular.	*Plural.*
K'nihillali, thou ownest me	K'nihillalineen, thou ownest us
K'nihillal, thou ownest him	K'nihillalawak, thou ownest them.

THIRD TRANSITION.

Singular.	*Plural.*
Nihillaluk, he owns me	W'nihillalguneen *or* w'nihillalquenk, he owns us
K'nihillaluk, he owns thee	W'nihillalqueek he owns you
W'nihillalawall, he owns him	W'nihillalawak, he owns them.

FOURTH TRANSITION.

Singular.	*Plural.*
K'nihillalellohhena, we own thee	K'nihillalhummo, we own you
Nihillalaneen, we own him	Nihillalawuna, we own them.

FIFTH TRANSITION.

Singular.	*Plural.*
K'nihillalihhimo, ye own me	K'nihillalineen *or* k'nihillalihhena, ye own us
K'nihillalanewo, ye own him	K'nihillalawak, ye own them.

SIXTH TRANSITION.

Singular.	*Plural.*
Nekamawa nihillalukgunewo or nihillalgunewa, they own me	Nekamawa nihillalguna, they own us
Nekamawa k'nihillalukgunewo *or* k'nihillalgunewo, they own thee	Nekamawa k'nihillalguwa, they own you
Nekamawa w'nihillalawak, they own him	Nekamawa nihillalawak, they own them.

IMPERATIVE MOOD.

Singular.	*Plural.*
Nihillalil, own me, be thou my Lord	Nihillalineen, own us, be thou our Lord.

421
D31
2u
1811

Fifth Conjugation.

Note by the Translator.—Of this conjugation, one verb alone is given: *Ahoalan*, to love. It is conjugated through the Active, Passive, Personal, and Reciprocal forms, positive and negative. The negative transitions, however, have been omitted in the Subjunctive mood. They are left blank in the original, and were probably meant to have been filled up by the Author. They therefore do not appear in this grammar.

AHOALAN, to love.

ACTIVE FORM.—POSITIVE.

INFINITIVE MOOD.

Ahoalan, to love.

PARTICIPLES.

(*Not given.*)

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'dahoala, I love	N'dahoalaneen, we love
K'dahoala, thou lovest	K'dahoalohhumo, ye love
Ahoaleu *or* w'dahoala, he loves	Ahoalewak, they love.

Preterite.

Singular.	*Plural.*
N'dahoalep, I loved	N'dahoalennenap, we loved
K'dahoalep, thou lovedst	K'dahoalohhummoap, ye loved
Ahoalep, he loved	Ahoalepannik, they loved.

Future.

Singular.	*Plural.*
N'dahoalatsch, I shall *or* will love	N'dahoaleneentsch, we shall *or* will love
K'dahoalatsch, thou shalt *or* wilt love	K'dahoalohhummotsch, ye shall *or* will love
Ahoaleuchtsch, he shall *or* will love	Ahoalewaktsch, they shall *or* will love.

IMPERATIVE MOOD.

Singular.	*Plural.*
Ahoal, love thou	Ahoalek, love ye.

[FIFTH CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Ahoalak, if *or* when I love	Ahoalenke, if *or* when we love
Ahoalanne, if *or* when thou lovest	Ahoaleque, if *or* when ye love
Ehoalat, if *or* when he loves	Ahoalachüte, if *or* when they love.

Preterite.

Singular.	*Plural.*
Ahoalachkup, if *or* when I loved	Ahoalenkup, if *or* when we loved
Ahoalannup, if *or* when thou lovedst	Ahoalekup, if *or* when ye loved
Ehoalachtup, if *or* when he loved	Ahoalachütup, if *or* when they loved.

Pluperfect.

Singular.	*Plural.*
Ahoalakpanne, if *or* when I had loved	Ahoalenkpanne, if *or* when we had loved
Ahoalanpanne, if *or* when thou hadst loved	Ahoalekpanne, if *or* when ye had loved
Ehoalatpanne, if *or* when he had loved	Ahoalachtitpanne, if *or* when they had loved.

Future.

Singular.	*Plural.*
Ahoalaktsch, if *or* when I shall *or* will love	Ahoalenketsch, if *or* when we shall *or* will love
Ahoalantsch, if *or* when thou shalt *or* wilt love	Ahoalequetsch, if *or* when ye shall *or* will love
Ehoalatsch, if *or* when he shall *or* will love	Ahoalichtitetsch, if *or* when they shall *or* will love.

NEGATIVE.

INFINITIVE MOOD.

Atta ahoalan, not to love.

PARTICIPLES.

(*Not given.*)

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'dahoalawi, I do not love	Atta n'dahoalawuneen, we do not love
Atta k'dahoalawi, thou dost not love	Atta k'dahoalawunewo, ye do not love
Atta ahoalewi, he does not love	Atta ahoalewiwak, they do not love.

Preterite.

Singular.	*Plural.*
Atta n'dahoalawip, I did not love	Atta n'dahoalowunenap, we did not love
Atta k'dahoalawip, thou didst not love	Atta k'dahoalowunewo, ye did not love
Atta ahoalewip, he did not love	Atta ahoalewipannik, they did not love.

Future.

Singular.	*Plural.*
Atta n'dahoalawitsch, I shall *or* will not love	Atta n'dahoalawuneentsch, we shall *or* will not love
Atta k'dahoalawitsch, thou shalt *or* wilt not love	Atta k'dahoalawunewotsch, ye shall *or* will not love
Atta ahoalewitsch, he shall *or* will not love	Atta ahoalawiwaktsch, they shall or will not love.

IMPERATIVE MOOD.

(Not given.)

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'dahoalawanne, if *or* when I do not love	Atta ahoalawonk, if *or* when we do not love
Atta k'dahoalawonne, if *or* when thou dost not love	Atta ahoalawek, if *or* when ye do not love
Atta ehoalaque, if *or* when he does not love	Atta ahoalachtik, if *or* when they do not love.

Preterite.

Singular.	*Plural.*
Atta ahoalawonnup, if *or* when I did not love	Atta ahoalawonkup, if *or* when we did not love
Atta ahoalawonnup, if *or* when thou didst not love	Atta ahoalawekup, if *or* when ye did not love
Atta ehoalakup, if *or* when he did not love	Atta ahoalachtikup, if *or* when they did not love.

Pluperfect.

Singular.	*Plural.*
Atta ahoalawakpanne, if *or* when I had not loved	Atta ahoalawonkpanne, if *or* when we had not loved
Atta ahoalawonpanne, if *or* when thou hadst not loved	Atta ahoalawekpanne, if *or* when ye had not loved
Atta ahoalakpanne, if *or* when he had not loved	Atta ahoalachtikpanne, if *or* when they had not loved.

Future.

Singular.	*Plural.*
Atta n'dahoalawiwonne, if *or* when I shall *or* will not love	Atta ahoalawonktsch, if *or* when we shall *or* will not love
Atta k'dahoalawonnetsch, if *or* when thou shalt *or* wilt not love	Atta ahoalawektsch, if *or* when ye shall *or* will not love
Atta ehowalequetsch, if *or* when he shall *or* will not love	Atta ahoalachtiktsch, if *or* when they shall *or* will not love.

PASSIVE FORM.—POSITIVE.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'dahoalgussi, I am loved	N'dahoalgussihhena, we are loved
K'dahoalgussi, thou art loved	K'dahoalgussihhimo, ye are loved
Ahoalgussi, he is not loved	Ahoalgussowak, they are loved.

Preterite.

Singular.	*Plural.*
N'dahoalgussihump, I was loved	N'dahoalgussihhenap, we were not loved
K'dahoalgussinep, thou wast loved	K'dahoalgussihhimoakup, ye were not loved
W'dahoulgussop, he was loved	W'dahoalgussopannik, they were not loved.

Future.

Singular.	*Plural.*
N'dahoalgussitsch, I shall *or* will be loved	N'dahoalgussihhenatsch, we shall *or* will be loved
K'dahoalgussitsch, thou shalt *or* wilt be loved	K'dahoalgussihhimotsch, ye shall *or* will be loved
Ahoalgussutsch, he shall *or* will be loved	Ahoalgussiwiwaktsch, they shall *or* will be loved.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Ahoalgussiya, if *or* when I am loved	Ahoalgussiyenk, if *or* when we are loved
Ahoalgussiyen, if *or* when thou art loved	Ahoalgussiyek, if *or* when ye are loved
Ahoalgussite, if *or* when he is loved	Ahoalgussichüt, if *or* when they are loved.

Preterite.

Singular.	*Plural.*
Ahoalgussiyakup, if *or* when I was loved	Ahoalgussiyenkup, if *or* when we were loved
Ahoalgussiyannup, if *or* when thou wast loved	Ahoalgussiyekup, if *or* when ye were loved
Ahoalgussitup, if *or* when he was loved	Ahoalgussichtitup, if *or* when they were loved.

Pluperfect.

Singular.	*Plural.*
Ahoalgussiyakpanne, if *or* when I had been loved	Ahoalgussiyenkpanne, if *or* when we had been loved
Ahoalgussiyanpanne, if *or* when thou hadst been loved	Ahoalgussiyekpanne, if *or* when ye had been loved
Ahoalgussitpanne, if *or* when he had been loved	Ahoalgussichtitpanne, if *or* when they had been loved.

Future.

Singular.	*Plural.*
Ahoalgussiyaktsch, if *or* when I shall *or* will be loved	Ahoalgussiyenktsch, if *or* when we shall *or* will be loved
Ahoalgussiyantsch, if *or* when thou shalt *or* wilt be loved	Ahoalgussiyektsch, if *or* when ye shall *or* will be loved
Ahoalgitsch, if *or* when he shall *or* will be loved	Ahoalgussichtitsch, if *or* when they shall *or* will be loved.

NEGATIVE.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Atta n'dahoalgussiwi, I am not loved	Atta n'dahoalgussiwuneen, we are not loved
Atta k'dahoalgussiwi, thou art not loved	Atta k'dahoalgussiwihhimo, ye are not loved
Atta w'dahoalgussuwi, he is not loved	Atta ahoalgussiwiwak, they are not loved.

Preterite.

Singular.	*Plural.*
Atta n'dahoalgussiwip, I was not loved	Atta n'dahoalgussiwunenap, we were not loved
Atta k'dahoalgussiwip, thou wast not loved	Atta k'dahoalgussihhimoap, ye were not loved
Atta w'dahoalgussiwip, he was not loved	Atta w'dahoalgussiwipannik, they were not loved.

Future.

Singular.	*Plural.*
Atta n'dahoalgussiwitsch, I shall *or* will not be loved	Atta n'dahoalgussiwuneentsch, we shall *or* will not be loved
Atta k'dahoalgussiwitsch, thou shalt *or* wilt not be loved	Atta k'dahoalgussiwunewotsch, ye shall *or* will not be loved
Atta ahoalgussuwitsch, he shall *or* will not be loved	Atta ahoalgussiwiwaktsch, they shall *or* will not be loved.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Atta ahoalgussiwak, if *or* when I am not loved	Atta ahoalgussiwenk, if *or* when we are not loved
Atta ahoalgussiwonne, if *or* when thou art not loved	Atta ahoalgussiwek, if *or* when ye are not loved
Atta ahoalgussique, if *or* when he is not loved	Atta ahoalgussichtik, if *or* when they are not loved.

Preterite.

Singular.	*Plural.*
Atta ahoalgussiwakup, if *or* when I was not loved	Atta ahoalgussiwenkup, if *or* when we were not loved
Atta ahoalgussiwonnup, if *or* when thou wast not loved	Atta ahoalgussiwekup, if *or* when ye were not loved
Atta ahoalgussikup, if *or* when he was not loved	Atta ahoalgussichtikup, if *or* when they were not loved.

Pluperfect.

Singular.	*Plural.*
Atta ahoalgussiwakpanne, if *or* when I had not been loved	Atta ahoalgussiwenkpanne, if *or* when we had not been loved
Atta ahoalgussiwonpanne, if *or* when thou hadst not been loved	Atta ahoalgussiwekpanne, if *or* when ye had not been loved
Atta ahoalgussikpanne, if *or* when he had not been loved	Atta ahoalgussichtipanne, if *or* when they had not been loved.

[FIFTH CONJUGATION.]

Future.

Singular.	*Plural.*
Atta ahoalgussiwaktsch, if *or* when I shall *or* will not be loved	Atta ahoalgussiwenktsch, if *or* when we shall *or* will not be loved
Atta ahoalgussiwonktsch, if *or* when thou shalt *or* wilt not be loved	Atta ahoalgussiwektsch, if *or* when ye shall *or* will not be loved
Atta ahoalgussiktsch, if *or* when he shall *or* will not be loved	Atta ahoalgussichtitsch, if *or* when they shall *or* will not be loved.

PERSONAL FORMS.—POSITIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoatell, I love thee	K'dahoalohhummo, I love you
N'dahoala, I love him	N'dahoalawak, I love them.

Preterite.

K'dahoalennep, I loved thee	K'dahoalohhummoap, I loved you
N'dahoalap, I loved him	N'dahoalapannik, I loved them.

Future.

K'dahoalelltsch, I shall *or* will love thee	K'dahoalohhummotsch, I shall *or* will love you
N'dahoalauchtsch, I shall *or* will love him	N'dahoalawaktsch, I shall *or* will love them.

SUBJUNCTIVE MOOD.

Present.

Ahoalanne, if *or* when I love thee	Ahoaleque, if *or* when I love you
Ahoalachte, if *or* when I love him	Ahoalachtite, if *or* when I love them.

Preterite.

Ahoalannup, if *or* when I loved thee	Ahoalekup, if *or* when I loved you
Ahoalachtup, if *or* when I loved him	Ahoalachtup, if *or* when I loved them.

Pluperfect.

Ahoalanpanne, if *or* when I had loved thee	Ahoalekpanne, if *or* when I had loved you
Ahoalachtuppanne, if *or* when I had loved him	Ahoalatpanne, if *or* when I had loved them.

Future.

Ahoalanhetsch, if *or* when I shall or will love thee	Ahoalequetsch, if *or* when I shall *or* will love you
Ahoalachtetsch, if *or* when I shall *or* will love him	Ahoalachtitetsch, if *or* when I shall *or* will love them.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoali, thou lovest me
K'dahoala, thou lovest him

K'dahoalineen, thou lovest us
K'dahoalawak, thou lovest them.

Preterite.

K'dahoalinep, thou didst love me
K'dahoalap, thou didst love him

K'dahoalihhenap, thou didst love us
K'dahoalapannik, thou didst love them.

Future.

K'dahoalitsch, thou shalt *or* wilt love me
K'dahoalauchtsch, thou shalt *or* wilt love him

K'dahoalihhenatsch, thou shalt *or* wilt love us
K'dahoalawaktsch, thou shalt *or* wilt love them.

IMPERATIVE MOOD.

Ahoalil, love thou me

Ahoalineen, love thou us.

SUBJUNCTIVE MOOD.

Present.

Ahoaliyanne, if *or* when thou lovest me
K'dahoalanne, if *or* when thou lovest him

Ahoaliyenke, if *or* when thou lovest us
K'dahoalachte, if *or* when thou lovest them.

Preterite.

Ahoaliyannup, if *or* when thou didst love me
Ahoalannup, if *or* when thou didst love him

Ahoaliyenkup, if *or* when thou didst love us
K'dahoalachtup, if *or* when thou didst love them.

Pluperfect.

Ahoaliyanpanne, if *or* when thou hadst loved me
Ahoalanpanne, if *or* when thou hadst loved him

Ahoaliyenkpanne, if *or* when thou hadst loved us
K'dahoalachtuppanne, if *or* when thou hadst loved them.

Future.

Ahoaliyannetsch, if *or* when thou shalt *or* wilt love me
Ahoalachtetsch, if *or* when thou shalt *or* wilt love him

Ahoaliyenketsch, if *or* when thou shalt *or* wilt love us
Ahoalachütetsch, if *or* when thou shalt *or* wilt love them.

[FIFTH CONJUGATION.]

THIRD TRANSITION.

PARTICIPLES.

Ehoalid, he who loves me
Ehoalat, he who loves him

Ehoalquenk, he who loves us
Ehoalquek, he who loves you
Ehoalquichtit, he who loves them.

INDICATIVE MOOD.

Present.

N'dahoaluk, he loves me
K'dahoaluk, he loves thee
W'dahoalawall, he loves him

W'dahoalguna, he loves us
W'dahoalguwa, he loves you
W'dahoalawak, he loves them.

Preterite.

N'dahoalgunep, he loved me
K'dahoalgunep, he loved thee
W'dahoalap, he loved him

N'dahoalgunap, he loved us
K'dahoalguwap, he loved you
W'dahoalapannik, he loved them.

Future.

N'dahoalauchtsch, he shall *or* will love me
K'dahoalauchtsch, he shall *or* will love thee
W'dahoalauchtsch, he shall *or* will love him

N'dahoalgunatsch, he shall *or* will love us
W'dahoalguwatsch, he shall *or* will love you
W'dahoalawaktsch, he shall *or* will love them.

SUBJUNCTIVE MOOD.

Present.

Ahoalite, if *or* when he loves me
Ahoalquonne, if *or* when he loves thee
Ahoalate, if *or* when he loves him

Ahoalquenke, if *or* when he loves us
Ahoalqueque, if *or* when he loves you
Ahoalachüte, if *or* when he loves them.

Preterite.

Ahoalitup, if *or* when he loved me
Ahoaliyonnup, if *or* when he loved thee
Ahoalatup, if *or* when he loved him

Ahoalquenkup, if *or* when he loved us
Ahoalquekup, if *or* when he loved you
Ahoalachtitup, if *or* when he loved them.

Pluperfect.

Ahoalitpanne, if *or* when he had loved me
Ahoalanpanne, if *or* when he had loved thee
Ahoalatpanne, if *or* when he had loved him

Ahoalquenkpanne, if *or* when he had loved us
Ahoalquekpanne, if *or* when he had loved you
Ahoalachtitpanne, if *or* when he had loved them.

Future.

Ahoaletsch, if *or* when he shall *or* will love me
Ahoalquonnetsch, if *or* when he shall *or* will love thee
Ahoalechtetsch, if *or* when he shall *or* will love him

Ahoalquenketsch, if *or* when he shall *or* will love us
Ahoalquequetsch, if *or* when he shall *or* will love you
Ahoalechtitetsch, if *or* when he shall *or* will love them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalenneen, we love thee
N'dahoalawuna, we love him

K'dahoalohummena, we love you
N'dahoalowawuna, we love them.

Preterite.

K'dahoalennenap, we loved thee
N'dahoalawunap, we loved him

K'daholohummenap, we loved you
N'dahoalawawunap, we loved them.

Future.

K'dahoalohhenatsch, we shall *or* will love thee
N'dahoalawunatsch, we shall *or* will love him

K'dahoalohummenatsch, we shall *or* will love you
N'dahoalawawunatsch, we shall *or* will love them.

SUBJUNCTIVE MOOD.

Present.

K'dahoalenk, if *or* when we love thee
Ahoalanque, if *or* when we love him

Ahoaleque, if *or* when we love you
Ahoalawonque, if *or* when we love them.

Preterite.

Ahoalenkup, if *or* when we loved thee
Ahoalankup, if *or* when we loved him

Ahoalekup, if *or* when we loved you
Ahoalawawonkup, if *or* when we loved them.

Pluperfect.

K'dahoalenkpanne, if *or* when we had loved thee
Ahoalankpanne, if *or* when we had loved him

Ahoalekpanne, if *or* when we had loved you
Ahoalawonkpanne, if *or* when we had loved them.

Future

Ahoalenquetsch, if *or* when we shall *or* will love thee
Ahoalanquetsch, if *or* when we shall *or* will love him

Ahoalequetsch, if *or* when we shall *or* will love you
Ahoalawonquetsch, if *or* when we shall *or* will love them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalihhimo, ye love me
K'dahoalanewo, ye love him

K'dahoalihhena, ye love us
K'dahoalawawak, ye love them.

[FIFTH CONJUGATION.]

Preterite.

K'dahoalihhimoap, ye loved me
K'dahoalanewoap, ye loved him

K'dahoalihhenap, ye loved us
K'dahoalawapannik, ye loved them.

Future.

K'dahoalihhimotsch, ye shall *or* will love me
K'dahoalanewotsch, ye shall *or* will love him

K'dahoalihhenatsch, he shall *or* will love us
K'dahoalawawaktsch, ye shall *or* will love them.

IMPERATIVE MOOD.

Ahoalik, love you me
Ahoalo, love you him

Ahoalineen, love you us
Ahoalatam, love you them.

SUBJUNCTIVE MOOD.

Present.

Ahoaliyeque, if *or* when ye love me
Ahoalaque, if *or* when ye love him

Ahoaliyenke, if *or* when ye love us
Ahoalachtike, if *or* when ye love them.

Preterite.

Ahoaliyekup, if *or* when ye loved me
Ahoalachtup, if *or* when ye loved him

Ahoaliyenkup, if *or* when ye loved us
Ahoalachtiyekup, if *or* when ye loved them.

Pluperfect.

Ahoaliyekpanne, if *or* when ye had loved me
Ahoalekpanne, if *or* when ye had loved him

Ahoaliyenkpanne, if *or* when ye had loved us
Ahoalachtitpanne, if *or* when ye had loved them.

Future.

Ahoaliyequetsch, if *or* when ye shall *or* will love me
Ahoalaquetsch, if *or* when ye shall *or* will love him

Ahoaliyenquetsch, if *or* when ye shall *or* will love us
Ahoalachtiquetsch, if *or* when ye shall *or* will love them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dahoalgenewo, they love me
K'dahoalgenewo, they love thee
W'dahoalanewo, they love him

N'dahoalgehhena, they love us
K'dahoalgehhimo, they love you
W'dahoalawawak, they love them.

Preterite.

N'dahoalgenewoap, they did love me
K'dahoalgenewoap, they did love thee
W'dahoalgenewoap, they did love him

N'dahoalgehhenap, they did love us
K'dahoalgehhimoap, they did love you
W'dahoalawapannik, they did love them.

Future.

N'dahoalgenewotsch, they shall *or* will love me
K'dahoalgenewotsch *or* k'dahoalgetsch, they shall *or* will love thee
W'dahoalanewotsch, they shall *or* will love him
N'dahoalgehhenatsch, they shall *or* will love us
K'dahoalgehhimotsch, they shall *or* will love you
W'dahoalawawaktsch, they shall *or* will love them.

SUBJUNCTIVE MOOD.

Present.

Ahoalinke, if *or* when they love me
Ahoalquonne, if *or* when they love thee
Ehoalinde, if *or* when they love him
Ehoalquenke, if *or* when they love us
Ehoalqueque, if *or* when they love you
Ehoalachtite, if *or* when they love them.

Preterite.

Ehoalinkup, if *or* when they loved me
Ehoalquonnup, if *or* when they loved thee
Ehoalindup, if *or* when they love him
Ehoalquenkup, if *or* when they loved us
Ehoalquekup, if *or* when they loved you
Ehoalachtitup, if *or* when they loved them.

Pluperfect.

Ehoalinkpanne, if *or* when they had loved me
Ehoalquonpanne, if *or* when they had loved thee
Ehoalindpanne, if *or* when they had loved him
Ehoalquenkpanne, if *or* when they had loved us
Ehoalquekpanne, if *or* when they had loved you
Ehoalachtitpanne, if *or* when they had loved them.

Future.

Ehoalinketsch, if *or* when they shall *or* will love me
Ehoalquonnetsch, if *or* when they shall *or* will love thee
Ehoalindetsch, if *or* when they shall *or* will love him
Ehoalquenketsch, if *or* when they shall *or* will love us
Ehoalquequetsch, if *or* when they shall *or* will love you
Ehoalachtitetsch, if *or* when they shall *or* will love them.

PERSONAL FORMS.—NEGATIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalowi*, I do not love thee
N'dahoalawi, I do not love him
K'dahoalohhumo, I do not love you
N'dahoalawiwak, I do not love them.

Preterite.

K'dahoalellowip, I did not love thee
N'dahoalawip, I did not love him
K'dahoalohhumowip, I did not love you
N'dahoalawipannik, I did not love them.

* Atta or Matta prefixed throughout.

[FIFTH CONJUGATION.]

Future.

K'dahoalellowitsch, I shall *or* will not love thee
N'dahoalawitsch, I shall *or* will not love him
K'dahoalohhumowitsch, I shall *or* will not love you
N'dahowalawiwaktsch, I shall *or* will not love them.

The Pluperfect and the Subjunctive are not given in any of the Transitions.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoaliwi, thou dost not love me
K'dahoalawi, thou dost not love him
K'dahoaliwuneen, thou dost not love us
K'dahoaliwiwak, thou dost not love them.

Preterite.

K'dahoaliwip, thou didst not love me
K'dahoalawip, thou didst not love him
K'dahoaliwunenap, thou didst not love us
K'dahoaluwipannik, thou didst not love them.

Future.

K'dahoaliwitsch, thou shalt *or* wilt not love me
K'dahoalawitsch, thou shalt *or* wilt not love him
K'dahouliwuneentsch, thou shalt *or* wilt not love us
K'dahoalawiwaktsch, thou shalt *or* wilt not love them.

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'dahoalguwi, he does not love me
K'dahoalguwi, he does not love thee
W'dahoalawi, he does not love him
N'dahoalguwuneen, he does not love us
K'dahoalguwawi, he does not love you
W'dahoalwiwak, he does not love them.

Preterite.

N'dahoalguwip, he did not love me
K'dahoalguwip, he did not love thee
W'dahoalawip, he did not love him
N'dahoalguwunenap, he did not love us
K'dahoalguwawip, he did not love you
W'dahoalawipannik, he did not love them.

Future.

N'dahoalguwitsch, he shall *or* will not love me
K'dahoalguwitsch, he shall *or* will not love thee
W'dahoalawitsch, he shall *or* will not love him
N'dahoalguwuneentsch, he shall *or* will not love us
K'dahoalguwawitsch, he shall *or* will not love you
W'dahoalawiwaktsch, he shall *or* will not love them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalowuneen, we do not love thee	K'dahoalohhummowuneen, we do not love you
N'dahoalawuneen, we do not love him	N'dahoalawunena, he does not love them.

Preterite.

K'dahoalowunenap, we did not love thee	K'dahoalohhummowunenap, we did not love you
N'dahoalawunenap, we did not love him	N'dahoalawawunenap, we did not love them.

Future.

K'dahoalowuneentsch, we shall *or* will not love thee	K'dahoalohhummowuntsch, we shall *or* will not love you
N'dahoalawuneentsch, we shall *or* will not love him	N'dahoalawunanetsch, we shall *or* will not love them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dahoalihhimowi, ye do not love me	K'dahoaliwunena, ye do not love us
K'dahoalawiwa, ye do not love him	K'dahoalawiwak, ye do not love them.

Preterite.

K'dahoalihhimowip, ye did not love me	K'dahoalihhimowunap, ye did not love us
K'dahoalawiwoap, ye did not love him	K'dahoalawipannik, ye did not love them.

Future.

K'dahoalihhinowitsch, ye shall *or* will not love me	K'dahoaliwuneentsch, ye shall *or* will not love us
K'dahowalawiwatsch, ye shall *or* will not love him	K'dahoalawiwaktsch, ye shall *or* will not love them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dahoalguwiwak, they do not love me	N'dahoalguwuneen, they do not love us
K'dahoalguwiwak, they do not love thee	K'dahoalguwunewo, they do not love you
W'dahoalawiwak, they do not love him	W'dahoalawiwak, they do not love them.

Preterite.

N'dahoalgewipannik, they did not love me	N'dahoalguwunenap, they did not love us
K'dahoalgewipannik, they did not love thee	K'dahoalguwunenap, they did not love you
W'dahoalawipannik, they did not love him	W'dahoalawawipannik, they did not love them.

Future.

N'dahoalguwiwaktsch, they shall *or* will not love me	N'dahoalguwuneentsch, they shall *or* will not love us
K'dahoalguwiwaktsch, they shall *or* will not love thee	K'dahoalguwunewotsch, they shall *or* will not love you
W'dahoalawiwaktsch, they shall *or* will not love him	W'dahoalawawiwaktsch, they shall *or* will not love them.

RECIPROCAL FORM.—POSITIVE.

INFINITIVE MOOD.

Ahoaltin, to love one another.

INDICATIVE MOOD.

Present.

Present.	*Preterite.*
N'dahoaltineen, we love one another	N'dahoaltihhenap, we loved one another
K'dahoaltihhimo, ye love one another	K'dahoaltihhimmoap, ye loved one another
Ahoaltowak, they love one another.	Ahoaltopannik, they loved one another.

Future.

Ahoaltineentsch, we shall *or* will love each other.
K'dahoaltihhimotsch, ye shall *or* will love each other
Ahoaltowaktsch, they shall *or* will love each other.

IMPERATIVE MOOD.

Singular.	*Plural.*
Ahoaltik, love ye each other	Ahoaltitam, let us love each other.

SUBJUNCTIVE MOOD.

Present.	*Preterite.*
Ahoaltiyenk, that we may love each other	Ahoaltiyenkup, that *or* as we have loved each other
Ahoaltiyek, that ye may love each other	Ahoaltiyekup, that *or* as ye have loved each other
Ahoaltichtit, that they may love each other.	Ahoaltichtitup, that *or* as they have loved each other.

Pluperfect.	*Future.*
Ahoaltiyenkpanne, if *or* when we had loved each other	Ahoaltiyenketsch, as we shall *or* will love each other
Ahoaltiyekpanne, if *or* when ye had loved each other	Ahoaltiyeketsch, as ye shall *or* will love each other
Ahoaltichtitpanne, if *or* when they had loved each other.	Ahoaltichtitetsch, as they shall *or* will love each other.

NEGATIVE.

INFINITIVE MOOD.

Matta ahoaltin, not to love each other.

INDICATIVE MOOD.

Present.	*Preterite.*
Matta n'dahoaltiwuneen, we do not love each other	Matta n'dahoaltiwunenap, we did not love each other
Matta k'dahoaltiwihhimo, ye do not love each other	Matta k'dahoaltiwihhimmoap, ye did not love each other
Matta ahoaltiwiwak, they do not love each other.	Matta ahoaltiwipannik, they did not love each other.

Future.

Mattatsch n'dahoaltiwuneen, we shall *or* will not love each other
Mattatsch k'dahoaltiwihhimo, ye shall *or* will not love each other
Mattatsch ahoaltiwiwak, they shall *or* will not love each other.

IMPERATIVE MOOD.

(*Not given.*)

SUBJUNCTIVE MOOD.

Present.	*Preterite.*
Matta ahoaltiwenk, when *or* as we may not love each other	Matta ahoaltiwenkup, when *or* as we have not loved each other
Matta ahoaltiwek, when *or* as ye may not love each other	Matta ahoaltiwekup, when *or* as ye have not loved each other
Matta ahoaltichtik, when *or* as they may not love each other.	Matta ahoaltichtikup, when *or* as they have not loved each other.

Pluperfect.	*Future.*
Matta ahoaltiwenkpanne, if *or* when we had not loved each other	Mattatsch ahoaltiwenk, when *or* as we shall *or* will not love each other
Matta ahoaltiwekpanne, if *or* when ye had not loved each other	Mattatsch ahoaltiwek, when *or* as ye shall *or* will not love each other
Matta ahoaltichtikpanne, if *or* when they had not loved each other.	Mattatsch ahoaltichtik, when *or* as they shall *or* will not love each other.

The Reciprocal Forms of Verbs are distinguished by their Infinitive termination in *tin*, as in the following examples:

Pendawachtin, to hear each other	Nilchtin, to strike each other dead
Pennawachtin, to look at each other	Eenhawachtin, to pay, satisfy each other
Nostawachtin, to understand each other	Witahentin, to help each other
Neuchtin, to see each other	N'galtin, to quit each other
Mochtenalittin, to fight with each other	Pakitatamawachtin, to forgive each other
Schinginawachtin, schingaltin, to hate each other	Wulaptonaltin, to be reconciled to each other
Pakantin, to box (fight with fists) with each other	Aptonaltin, to speak with each other

Littin, to say to *or* among each other
Mattaptonaltin, to scold, abuse each other
Nawalittin, to pursue each other
Wipantin, to eat with each other
Menachtin, to drink, tipple with each other
Witawentin, to live *or* dwell with each other
Gettemagelentin, to be kind, merciful to each other
Miguntin, to remind each other
Manschaltin, to keep each other in remembrance
Sachgaguntin, to lead each other
Wipentin, to lie *or* sleep with each other
Nutemawachtin, to question each other
Gettschihhilalittin, to betray each other
Wentschintin, to call each other
Ndoochtawachtin, to inquire of each other
Achgachemawachtin, to share with each other
Waletittin, to inform, advise each other, &c.

Sixth Conjugation.

LUEN, to say *or* tell.

ACTIVE FORM.—POSITIVE.

INFINITIVE MOOD.

Luen, to say
Luehund, one says
Luehundi, they say *or* it is said.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'dellowe, I say	N'delloweneen, we say
K'dellowe, thou sayest	K'dellowehhimo, ye say
W'dellowe, he says	W'dellowenewo, they say.

Preterite.

Singular.	*Plural.*
N'dellowenep, I said	N'dellowehhenap, we said
K'dellowenep, thou saidst	K'dellowehhimoap, ye said
W'dellowenep, he said	W'dellowenewoap, they said.

Future.

Singular.	*Plural.*
N'dellowentsch, I shall *or* will say	N'dellowehhenatsch, we shall *or* will say
K'dellowentsch, thou shalt *or* wilt say	K'dellowehhimotsch, ye shall *or* will say
W'dellowentsch, he shall *or* will say	W'dellowenewotsch, they shall *or* will say.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Lueya, if *or* when I say	Lueyenk, if *or* when we say
Lueyane, if *or* when thou sayest	Lueyek, if *or* when ye say
Luete, if *or* when he says	Luechtit, if *or* when they say.

Preterite.

Singular.	*Plural.*
Lueyakup, if *or* when I said	Lueyenkup, if *or* when we said
Lueyannup, if *or* when thou saidst	Lueyekup, if *or* when ye said
Luetup, if *or* when he said	Luechütup, if *or* when they said.

Pluperfect.

Singular.	*Plural.*
Lueyakpanne, if *or* when I had said	Lueyenkpanne, if *or* when we had said
Lueyankpanne, if *or* when thou hadst said	Lueyekpanne, if *or* when ye had said
Luetpanne, if *or* when he had said	Luechütpanne, if *or* when they had said.

Future.

Singular.	*Plural.*
Lueyaktsch, if *or* when I shall *or* will say	Lueyenktsch, if *or* when we shall *or* will say
Lueyanetsch, if *or* when thou shalt *or* wilt say	Lueyektsch, if *or* when ye shall *or* will say
Luetetsch, if *or* when he shall *or* will say	Luechütsch, if *or* when they shall *or* will say.

The negative voice of this verb is not given in this Grammar, nor is the Imperative Mood in the positive.

PERSONAL FORMS.—POSITIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dellell, I say to thee	K'dellohumo, I say to you
N'dellan, I say to him	N'dellawak, I say to them.

Preterite.

K'dellenep, I said to thee	K'dellohumoap, I said to you
N'dellap, I said to him	N'dellapannik, I said to them.

Future.

K'delletsch, I shall *or* will say to thee	K'dellohummotsch, I shall *or* will say to you
N'dellantsch, I shall *or* will say to him	N'dellawaktsch, I shall *or* will say to them.

SUBJUNCTIVE MOOD.

Present.

Lellane, if *or* when I say to thee	Lelleque, if *or* when I say to you
Lake, if *or* when I say to him	Lakpanne, if *or* when I say to them.

Preterite.

Lellanup, if *or* when I said to thee	Lellekup, if *or* when I said to you
Lakup, if *or* when I said to him	Lekpanne, if *or* when I said to them.

[SIXTH CONJUGATION.]

Pluperfect.

Lellanpanne, if *or* when I had said to thee	Lellekpanne, if *or* when I had said to you
Lakuppanne, if *or* when I had said to him	Lakpanne, if *or* when I had said to them.

Future.

Lellanetsch, if *or* when I shall *or* will say to thee	Lellequetsch, if *or* when I shall *or* will say to you
Laketsch, if *or* when I shall *or* will say to him	Lakpannetsch, if *or* when I shall *or* will say to them.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'delli, thou sayest to me	K'dellineen, thou sayest to us
K'dellan, thou sayest to him	K'dellawak, thou sayest to them.

Preterite.

K'dellineep, thou saidst to me	K'dellinenap, thou saidst to us
K'dellanep, thou saidst to him	K'dellapannik, thou saidst to them.

Future.

K'dellitsch, thou shalt *or* wilt say to me	K'dellihhenatsch, thou shalt *or* wilt say to us
K'dellantsch, thou shalt *or* wilt say to him	K'dellawawaktsch, thou shalt *or* wilt say to them.

IMPERATIVE MOOD.

Ill, say thou	Lo, say to him
Luel, say on, go on with your discourse	Mauwi lo, go and say to him
Lil, tell me	Lineen, say to us
Lime, tell me at some particular time	Litam, say to them.

SUBJUNCTIVE MOOD.

Present.

Liyane, if *or* when thou sayest to me	Liyenkpanne, if *or* when thou sayest to us
Latpanne, if *or* when thou sayest to him	Lakpanne, if *or* when thou sayest to them.

Preterite.

Liyannup, if *or* whon thou saidst to me	Liyenkpannup, if *or* when thou saidst to us
Latpannup, if *or* when thou saidst to him	Lakpannup, if *or* when thou saidst to them.

Future.

Liyannetsch, if *or* when thou shalt *or* wilt say to me	Liyenquetsch, if *or* when thou shalt *or* wilt say to us
Latpannetsch, if *or* when thou shalt *or* wilt say to him	Lakpannetsch, if *or* when thou shalt *or* wilt say to them.

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'delluk, n'dellgun, he says to me
W'dellan, w'dellawall, he says to thee
K'dellgun, k'dellak, he says to him

N'dellguna, lukguna, he says to us
K'dellguwa, k'dellgehhimo, he says to you
W'dellawak, he says to them.

Preterite.

N'dellgop, he said to me
K'dellgop, he said to thee
W'dellanep, he said to him

N'dellgunenap, n'dellgehhenap, he said to us
K'dellguwap, k'dellgehhimoap, he said to you
W'dellapannik, he said to them.

Future.

N'dellgetsch, he shall *or* will say to me
K'dellgetsch, he shall *or* will say to thee
W'dellantsch, he shall *or* will say to him

N'dellgunatsch, lukgunatsch, he shall *or* will say to us
K'dellguwatsch, k'tellgehhimotsch, he shall *or* will say to you
W'dellawaktsch, he shall *or* will say to them.

SUBJUNCTIVE MOOD.

Present.

Lite, if *or* when he says to me
Lukquonne, if *or* when he says to thee
Late, if *or* when he says to him

Lukquenke, if *or* when he says to us
Lukqueque, if *or* when he says to you
Lakhittite, if *or* when he says to them.

Preterite.

Litup, if *or* when he said to me
Lukquonnup, if *or* when he said to thee
Latup, if *or* when he said to him

Lukquenkup, if *or* when he said to us
Lukquekup, if *or* when he said to you
Laachtitup, if *or* when he said to them.

Future.

Litetsch, if *or* when he shall *or* will say to me
Lukquonnetsch, if *or* when he shall *or* will say to thee
Latetsch, if *or* when he shall *or* will say to him

Lukquenketsch, if *or* when he shall *or* will say to us
Lukqueketsch, if *or* when he shall *or* will say to you
Laachtitetsch, if *or* when he shall *or* will say to them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'delleneen, we say to thee
N'dellaneen, we say to him

K'dellohhena, we say to you
N'dellawawuna, we say to them.

[SIXTH CONJUGATION.]

Preterite.

K'dellenenap, we said to thee
N'dellawunakup, we said to him

K'dellohhumoakup, we said to you
N'dellawawapannik, we said to them.

Future.

K'delleneentsch, we shall *or* will say to thee
N'delleneentsch, we shall *or* will say to him

K'dellohhenatsch, we shall *or* will say to you
N'dellawawaktsch *or* n'dellawunantsch, we shall *or* will say to them.

SUBJUNCTIVE MOOD.

Present.

Lellanque, if *or* when we say to thee
Lanke, if *or* when we say to him

Lellenque, if *or* when we say to you
Lenke, if *or* when we say to them.

Preterite.

Lellankup, if *or* when we said to thee
Lankup, if *or* when we said to him

Lellenkup, if *or* when we said to you
Lenkup, if *or* when we said to them.

Future.

Lellanquetsch, if *or* when we shall *or* will say to thee
Lanketsch, if *or* when we shall *or* will say to him

Lellenquetsch, if *or* when we shall *or* will say to you
Lenketsch, if *or* when we shall *or* will say to them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dellihhimo, ye say to me
K'dellanewo, ye say to him

K'dellihhena, ye say to us
K'dellawawak, ye say to them.

Preterite.

K'dellihhimoakup, ye said to me
K'dellanewoap, ye said to him

K'dellihhenakup, ye said to us
K'dellawoapannik, ye said to them.

Future.

K'dellihhimotsch, ye shall *or* will say to me
K'dellanewotsch, ye shall *or* will say to him

K'dellihhenatsch, ye shall *or* will say to us
K'dellawawaktsch, ye shall *or* will say to them.

SUBJUNCTIVE MOOD.

Present.

Liyeque, if *or* when ye say to me
Leque, if *or* when ye say to him

Liyenque, if *or* when ye say to us
Leke, if *or* when ye say to them.

Preterite.

Liyekup, if *or* when ye said to me	Liyenkup, if *or* when ye said to us
Lequekup, if *or* when ye said to him	Lekup, if *or* when ye said to them.

Future.

Liyequetsch, if *or* when ye shall *or* will say to me	Liyenquetsch, if *or* when ye shall *or* will say to us
Lequetsch, if *or* when ye shall *or* will say to him	Leketsch, if *or* when ye shall *or* will say to them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dellge, they say to me	N'dellgeneen *or* n'dellgehhena, they say to us
K'dellge, they say to thee	K'dellgehhimo, they say to you
W'dellanewo, they say to him	W'dellanawak, they say to them.

Preterite.

N'dellgenep, they said to me	N'dellgenenap, they said to us
K'dellgenep, they said to thee	N'dellgehhimoap, they said to you
W'dellanewoap, they said to him	W'dellawawapannik, they said to them.

Future.

N'dellgetsch, they shall *or* will say to me	N'dellgeneentsch *or* n'dellgehhenatsch, they shall *or* will say to us
K'dellgetsch, they shall *or* will say to thee	K'dellgehhimotsch, they shall *or* will say to you
W'dellanewotsch, they shall *or* will say to him	W'dellawawaktsch, they shall *or* will say to them.

SUBJUNCTIVE MOOD.

Present.

Lichtinke *or* linke, if *or* when they say to me	Lukquenke, if *or* when they say to us
Lukquonne, if *or* when they say to thee	Lukqueque, if *or* when they say to you
Lachtinke *or* linde, if *or* when they say to him	Lachtitpanne, if *or* when they say to them.

Preterite.

Lichtinkup *or* linkup, if *or* when they said to me	Lukquenkup, if *or* when they said to us
Lukquonkup, if *or* when they said to thee	Lukquekup, if *or* when they said to you
Luchtinkup *or* lindup, if *or* when they said to him	Lachtitpannup, if *or* when they said to them.

Future.

Linketsch, if *or* when they shall *or* will say to me	Lukquénquetsch, if *or* when they shall *or* will say to us
Lukquonnetsch, if *or* when they shall *or* will say to thee	Lukquequetsch, if *or* when they shall *or* will say to you
Lindetsch, if *or* when they shall *or* will say to him	Lachtitetsch, if *or* when they shall *or* will say to them.

[SIXTH CONJUGATION.]

PERSONAL FORMS.—NEGATIVE.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'dellowi*, I do not say to thee
N'dellawi, I do not say to him

K'dellohhumowi, I do not say to you
N'dellawiwak, I do not say to them.

Preterite.

K'dellowip, I did not say to thee
N'dellawip, I did not say to him.

K'dellohhumowap, I did not say to you
N'dellawipannik, I did not say to them.

Future.

K'dellowitsch, I shall *or* will not say to thee
N'dellawitsch, I shall *or* will not say to him

K'dellohhumowitsch, I shall *or* will not say to you
N'dellawiwaktsch, I shall *or* will not say to them.

The Subjunctive Mood is wanting throughout.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'delliwi, thou sayest not to me
K'dellawi, thou sayest not to him

K'delliwuneen, thou sayest not to us
K'dellawiwak, thou sayest not to them.

Preterite.

K'delliwip, thou didst not say to me
K'dellawip, thou didst not say to him

K'delliwunenap, thou didst not say to us
K'dellawipannik, thou didst not say to them.

Future.

K'delliwitsch, thou shalt *or* wilt not say to me
K'dellawitsch, thou shalt *or* wilt not say to him

K'delliwuneentsch, thou shalt *or* wilt not say to us
K'dellawiwaktsch, thou shalt *or* wilt not say to them.

IMPERATIVE MOOD.

Katschi liyeketsch, say not to me
Katschi liyannetsch, say not to him

Katschi liyenketsch, say not to us
Katschi liyanketsch, say not to them.

* Atta or Matta prefixed throughout.

42
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24
1916

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'dellguwi, he says not to me
K'dellguwi, he says not to thee
W'dellawi, he says not to him

N'dellguwuneen *or* lukguwuneen, he says not to us
K'dellguwawi, he says not to you
W'dellawiwak, he says not to them.

Preterite.

N'dellguwip *or* lukuwip, he did not say to me
K'dellguwip, he did not say to thee
W'dellawip, he did not say to him

Lukguwuneenep, he did not say to us
Lukguwawip, he did not say to you
W'dellawipannik, he did not say to them.

Future.

N'dellguwitsch, he shall *or* will not say to me
K'dellguwitsch, he shall *or* will not say to thee
W'dellawitsch, he shall *or* will not say to him

Lukguwuneentsch *or* n'dellgunwuneentsch, he shall *or* will not say to us
Lukguwawitsch, he shall *or* will not say to you
W'dellawiwaktsch, he shall *or* will not say to them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'dellowuneen, we do not say to thee
N'dellawuneen, we do not say to him

K'dellohhummowuneen, we do not say to you
N'dellawawuna, we do not say to them.

Preterite.

K'dellowuneenap, we did not say to thee
N'dellawunap, we did not say to him

K'dellohhummowunap, we did not say to you
N'dellawawunapannik, we did not say to them.

Future.

K'dellowuneentsch, we shall *or* will not say to thee
N'dellawunatsch, we shall *or* will not say to him

K'dellohhummowunatsch, we shall *or* will not say to you
N'dellawunanatsch, we shall *or* will not say to them.

FIFTH TRANSITION.

(Not given.)

[SIXTH CONJUGATION.]

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'dellgewi, they do not say to me
K'dellgewi, they do not say to thee
W'dellawiwak, they do not say to him

N'dellgeweneen, they do not say to us
K'dellgewunewo, they do not say to you
W'dellawiwawall, they do not say to them.

Preterite.

N'dellgewip, they did not say to me
K'dellgewip, they did not say to thee
W'dellawipannik, they did not say to him

N'dellgewunenap, they did not say to us
K'dellgehhimowi, they did not say to you
W'dellawiwapannik, they did not say to them.

Future.

N'dellgewitsch, they shall *or* will not say to me
K'dellgewitsch, they shall *or* will not say to thee
W'dellawiwaktsch, they shall *or* will not say to him

N'dellgewuneentsch, they shall *or* will say to us
K'dellgewunewotsch, they shall *or* will say to you
W'dellawiwawaktsch, they shall *or* will say to them.

RELATIVE FORM.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
Eloweya, as *or* what I say	Eloweyenk, as *or* what we say
Eloweyan, as *or* what thou sayest	Eloweyek, as *or* what ye say
Elowit, as *or* what he says	Elowechtit, as *or* what they say.

Preterite.

Singular.	*Plural.*
Eloweyakup, as *or* what I said	Eloweyenkup, as *or* what we said
Eloweyannup, as *or* what thou saidst	Eloweyekup, as *or* what ye said
Elowetup, as *or* what he said	Elowechtitup, as *or* what they said.

Pluperfect.

Singular.	*Plural.*
Eloweyakpanne, as *or* what I had said	Eloweyenkpanne, as *or* what we had said
Eloweyanpanne, as *or* what thou hadst said	Eloweyekpanne, as *or* what ye had said
Elowetpanne, as *or* what he had said	Elowechtitpanne, as *or* what they had said.

The Future

Is like the present, adding *tsch*.

TRANSITIONS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

Elen, as *or* what I say to thee
Elak, as *or* what I say to him

Elek, as *or* what I say to you
Elachkup, as *or* what I say to them.

SECOND TRANSITION.

Eliyan, as *or* what thou sayest to me
Elan, as *or* what thou sayest to him

Eliyenk, as *or* what thou sayest to us
Elachtup, as *or* what thou sayest to them.

THIRD TRANSITION.

Elit, as *or* what he says to me
Elquon, as *or* what he says to thee
Elat *or* elguk, as *or* what he says to him

Elquenk, as *or* what he says to us
Elquek, as *or* what he says to you
Ellatup, as *or* what he says to them.

FOURTH TRANSITION.

Elenk, as *or* what we say to thee
Elank, as *or* what we say to him

Elek, as *or* what we say to you
Elanquik, as *or* what we say to them.

FIFTH TRANSITION.

Eliyek, as *or* what ye say to me
Elatup, as *or* what ye say to him

Eliyenkup, as *or* what ye say to us
Elaachtup, as *or* what ye say to them.

SIXTH TRANSITION.

Elink, as *or* what they say to me
Elquonnik, as *or* what they say to thee
Elachtit, as *or* what they say to him

Elgeyenk, as *or* what they say to us
Elgeyek, as *or* what they say to you
Elachtitup, as *or* what they say to them.

RECIPROCAL FORM.

INFINITIVE MOOD.

Littin, to say to each other

Littinep, to have said to each other.

[SIXTH CONJUGATION.]

INDICATIVE MOOD.

Present.	*Preterite.*
Littineen *or* littihhena, we say to *or* among each other	Littenenap *or* littihhenap, we said to *or* among each other
Littihhimo *or* k'delltihhimo, ye say to *or* among each other	Littihhimoap *or* k'dellihhimoap, ye said to *or* among each other
Littowak, they say to *or* among each other.	Littopannik, they said to *or* among each other.

Future.

Littihhenatsch, we shall *or* will say to *or* among each other
Littihhimotsch, ye shall *or* will say to *or* among each other
Littowaktsch, they shall *or* will say to *or* among each other.

SUBJUNCTIVE MOOD.

Present.	*Preterite.*
Littiyenk, if *or* when we say to *or* among each other	Littiyenkup, if *or* when we said to *or* among each other
Littiyek, if *or* when ye say to *or* among each other	Littiyekup, if *or* when ye said to *or* among each other
Littichtit, if *or* when they say to *or* among each other.	Littichtitup, if *or* when they said to *or* among each other.

The Future

Is formed from the present, *tsch* suffixed.

REFLECTED FORM.

This form is used in the Singular as follows:

N'della n'hakey, I say to myself	Pennauwelemawal hakeyall *or* lachauwelemawall hakeyall, he is anxious about himself (*or* troubled in mind)
K'della k'hakey, thou sayest to thyself	Pennauwelemo hakeyuwa, be anxious about yourselves (*or* troubled in mind)*.
W'dellawall hakeyall, he says to himself.	
N'dahowala n'hakey, I love myself	
K'dahowala k'hakey, thou lovest thyself	
W'dahowalawall hakeyall, he loves himself.	
N'pennauwelema n'hakey, I take care of myself	
Pennauwelem k'hakey, take care of thyself.	

* *Note by the Translator.*—This expression, which probably was first introduced by the missionaries in their sermons, has nothing very *spiritual* in it; the ideas of *body* and *mind* will appear here to be strangely confounded. But the most polished nations of antiquity have hardly been more successful in their endeavours to express ideas that are not perceptible to our senses. The words πνεῦμα, *spiritus*, are at best metaphors drawn from sensible objects, and the same result will probably be found in all languages if we recur to the etymology of the words which are meant to express *soul*, *mind*, &c. See the note above, p. 166.

Seventh Conjugation.

MILTIN, to give*.

This verb has no simple active voice; we cannot say, I give, thou givest, he gives, &c., but the personal forms must be used, I give to thee, him, &c. It is the same in the passive voice.

There is an active verb, however, which expresses the idea of giving away, or parting with something, without recurring to the personal forms; thus we say *n'meken*, I give away, *k'meken*, thou givest away, *meken*, he gives away, &c. Preterite, *mekenep*, I have given away. Imperative, *meek*, give away†.

ACTIVE VOICE.

PERSONAL FORMS.—POSITIVE.

INFINITIVE MOOD.

Miltin, to give to some body *or* make a present of.

PARTICIPLES.

Milit, he who gives to me	Milquenk, he who gives to us
Milat, he who gives to him	Milqueek, he who gives to you
	Milquichtit, he who gives to them.

FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'milell‡, I give to thee	K'milellohhumo, I give to you
N'milan, I give to him	N'milawak *or* n'milanewo, I give to them.

* *Note by the Translator.*—The Author gives only this example of the Seventh Conjugation, and does not tell us whether all the verbs belonging to it want the abstract forms active and passive, or whether this defect is peculiar to some of them. I have sought in vain for an explanation of this difficulty, which I am not qualified to solve.

† *Note by the Translator.*—The verbs ending in *en* do not appear to be classed with any of the eight conjugations. From a comparison of the forms, it would appear that they belong to the first, ending in *in*. In an unwritten language the vowels are easily mistaken for one another, and it is difficult to preserve a consistent orthography. Thus the Author writes sometimes *Getannitowit*, (God), and sometimes *Kitannitowit*. Similar inconsistencies will appear in the course of this work, which the judicious reader will easily account for.

‡ *Note by the Translator.*—The Author writes *gemilell*, *nemilan*, &c.; it is evident that he uses the *g*, instead of the *k*, to indicate the inseparable pronoun of the second person. For this

[SEVENTH CONJUGATION.]

Preterite.

K'milellanep, I gave to thee
N'milap, I gave to him

K'milellohhumoap, I gave to you
N'milapannik, I gave to them.

Future.

K'milletsch, I shall *or* will give to thee
N'milantsch, I shall *or* will give to him

K'milellohhumotsch, I shall *or* will give to you
N'milawaktsch, I shall *or* will give to them.

SUBJUNCTIVE MOOD.

Present.

K'milellane, if *or* when I give to thee
N'milachke, if *or* when I give to him

N'mileque, if *or* when I give to you
Milatpanne, if *or* when I give to them.

Preterite.

K'milannup, if *or* when I gave to thee
N'milachkup, if *or* when I gave to him

N'milekup, if *or* when I gave to you
N'milawakup, if *or* when I gave to them.

Pluperfect.

K'milenpanne, if *or* when I had given to thee
N'milachkpanne, if *or* when I had given to him

N'milekpanne, if *or* when I had given to you
N'milakpanne, if *or* when I had given to them.

Future.

K'milellannetsch, if *or* when I shall *or* will give to thee
N'milaketsch, if *or* when I shall *or* will give to him

N'milequetsch, if *or* when I shall *or* will give to you
N'milachtiquetsch, if *or* when they shall *or* will give to them.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'mili, thou givest to me
K'milan, thou givest to him

K'milineen *or* k'milhena, thou givest to us
K'milowak *or* k'milanewa, thou givest to them.

Preterite.

K'milihump, thou hast given to me
K'milap, thou hast given to him

K'milihhenap, thou hast given to us
K'milapannik, thou hast given to them.

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he gives as a reason, in one of the printed works, that his printer not having a sufficiency of *k*'s, he was obliged to employ the letter *g* in its stead. Like the *e* which follows, it is meant to represent the sheva or mute sound between the two consonants, which elsewhere is represented by the apostrophe, and sometimes is not at all designated, as the interval between the consonants is sufficiently apparent.

Future.

K'miletsch, thou shalt *or* wilt give to me
K'milantsch, thou shalt *or* wilt give to him
K'milihhenatsch, thou shalt *or* wilt give to us
K'milawaktsch, thou shalt *or* wilt give to them.

IMPERATIVE MOOD.

Mil, give
Milil, give me
Milau, give him
Milineen, give us
Milo, give them
Milatom, let us give
Miltin, it is given.

SUBJUNCTIVE MOOD.

Present.

Miliyanne, if *or* when thou givest to me
Milanne, if *or* when thou givest to him
Miliyenke, if *or* when thou givest to us
Milawawanne, if *or* when thou givest to them.

Preterite.

Miliyannup, if *or* when thou hast given to me
Milannup, if *or* when thon hast given to him
Miliyenkup, if *or* when thou hast given to us
K'milannik, if *or* when thou hast given to them.

Pluperfect.

Miliyanpanne, if *or* when thou hadst given to me
Milanpanne, if *or* when thou hadst given to him
Miliyenkpanne, if *or* when thou hadst given to us
Milawatpanne, if *or* when thou hadst given to them.

Future.

Miliyannetsch, if *or* when thou shalt *or* wilt give to me
Milannetsch, if *or* when thou shalt *or* wilt give to him
Miliyenketsch, if *or* when thou shalt *or* wilt give to us
K'milachtitetsch, if *or* when thou shalt *or* wilt give to them.

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'miluk, he gives to me
K'miluk, he gives to thee
Milan, milgol, milawall, he gives to him
N'milguneen, n'milguna, he gives to us
K'milguwa, he gives to you
Milawak, he gives to them.

Preterite.

N'milgap, he gave *or* has given to me
K'milgap, he gave *or* has given to thee
Milap, he gave *or* has given to him
K'milgunenap, he gave *or* has given to us
K'melguwap, he gave *or* has given to you
Milapannik, he gave *or* has given to them.

Future.

N'miluktsch, he shall *or* will give to me
K'miluktsch, he shall *or* will give to thee
Milgotsch *or* milauchtsch, he shall *or* will give to him
N'milgunatsch, he shall *or* will give to us
K'milguwatsch, he shall *or* will give to you
Milawaktsch, he shall *or* will give to them.

[SEVENTH CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

Milite, if *or* when he gives to me
Milquonne, if *or* when he gives to thee
Milate, if *or* when he gives to him

Milquenke, if *or* when he gives to us
Milqueque, if *or* when he gives to you
Milachtite, if *or* when he gives to them.

Preterite.

Militup, if *or* when he has given to me
Milquonnup, if *or* when he has given to thee
Milatup, if *or* when he has given to him

Milquenkup, if *or* when he has given to us
Milquekup, if *or* when he has given to you
Milachtitup, if *or* when he has given to them.

Pluperfect.

Militpanne, if *or* when he had given to me
Milquonpanne, if *or* when he had given to thee
Milatpanne, if *or* when he had given to him

Milquenkpanne, if *or* when he had given to us
Milquekpanne, if *or* when he had given to you
Milachtitpanne, if *or* when he had given to them.

Future.

Militetsch, if *or* when he shall *or* will give to me
Miliquonnetsch, if *or* when he shall *or* will give to thee
Milatetsch, if *or* when he shall *or* will give to him

Milquenketsch, if *or* when he shall *or* will give to us
Milqueketsch, if *or* when he shall *or* will give to you
Milachtitetsch, if *or* when he shall *or* will give to them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'milenneen *or* k'milohhena, we give to thee
N'milohhena, we give to him

K'milohhumo, we give to you
N'milawawuna *or* n'milawawak, we give to them.

Preterite.

K'milohhenap *or* k'milonnenap, we gave *or* have given to thee
N'milawunap, we gave *or* have given to him

K'milohhummenap, we gave *or* have given to you
N'milawawunap, we gave *or* have given to them.

Future.

K'mileneentsch, we shall *or* will give to thee
N'mileneentsch, we shall *or* will give to him

K'milohhumotsch, we shall *or* will give to you
N'milawawunatsch, we shall *or* will give to them.

SUBJUNCTIVE MOOD.

Present.

Milenque, if *or* when we give to thee
N'milanque, if *or* when we give to him

Mileque, if *or* when we give to you
Milinde, if *or* when we give to them.

Preterite.

Milenkup, if *or* when we gave *or* have given to thee	Milekup, if *or* when we gave *or* have given to you
Milankup, if *or* when we gave *or* have given to him	Milawankup, if *or* when we gave *or* have given to them.

Pluperfect.

Milenkpanne, if *or* when we had given to thee	Milekpanne, if *or* when we had given to you
Milankpanne, if *or* when we had given to him	Milindpanne, if *or* when we had given to them.

Future.

Milenquetsch, if *or* when we shall *or* will give to thee	Milequetsch, if *or* when we shall *or* will give to you
Milanquetsch, if *or* when we shall *or* will give to him	Milindpanne, if *or* when we shall *or* will give to them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'milihhimo, ye give to me	K'milihhena ye give to us
K'milanewo, ye give to him	K'milawawak, ye give to them.

Preterite.

K'milihhimoap, ye gave *or* have given to me	K'milihhenap, ye gave *or* have given to us
K'milanewoap, ye gave *or* have given to him	K'milawawak, ye gave *or* have given to them.

Future.

K'milihhimotsch, ye shall *or* will give to me	K'millihhenatsch, ye shall *or* will give to us
K'milanewotsch, ye shall *or* will give to him	K'milawawaktsch, ye shall *or* will give to them.

SUBJUNCTIVE MOOD.

Present.

Miliyeque, if *or* when ye give to me	Miliyenque, if *or* when ye give to us
Milaque, if *or* when ye give to him	Milachtique, if *or* when ye give to them.

Preterite.

Miliyekup, if *or* when ye gave *or* have given to me	Miliyenkup, if *or* when ye gave *or* have given to us
Milakup, if *or* when ye gave *or* have given to him	Milachtikup, if *or* when ye gave *or* have given to them.

Pluperfect.

Miliyekpanne, if *or* when ye had given to me	Miliyenkpanne, if *or* when he had given to us
Milakuppanne, if *or* when ye had given to him	Milachtiyekpanne, if *or* when ye had given to them.

[SEVENTH CONJUGATION.]

Future.

Miliyequetsch, if *or* when ye shall *or* will give to me	Miliyenquetsch, if *or* when ye shall *or* will give to us
Milaquetsch, if *or* when ye shall *or* will give to him	Milachtiyequetsch, if *or* when ye shall *or* will give to them.

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'milge, they give to me	K'milgeneen, they give to us
K'milge, they give to thee	Kmilgehhimo, they give to you
Milanewo, they give to him	Milawawall *or* milawawak, they give to them.

Preterite.

N'milgenep, they gave *or* have given to me	N'milgenenap, they gave *or* have given to us
K'milgenep, they gave *or* have given to thee	K'milgehhimoap, they gave *or* have given to you
Milapannik, they gave *or* have given to him	Milawawapannik, they gave *or* have given to them.

Future.

N'milgetsch, they shall *or* will give to me	N'milgeneentsch, they shall *or* will give to us
K'milgetsch, they shall *or* will give to thee	K'milgehhimotsch, they shall *or* will give to you
Milawawaltsch, they shall *or* will give to him	Milanewotsch, they shall *or* will give to them.

SUBJUNCTIVE MOOD.

Present.

Milinke, if *or* when they give to me	Milgeyenke, if *or* when they give to us
Milgeyane, if *or* when they give to thee	Milgeyeke, if *or* when they give to you
Milachtite, if *or* when they give to him	Milaachtite, if *or* when they give to them.

Preterite.

Milinkup, if *or* when they gave *or* have given to me	Milgeyenkup, if *or* when they gave *or* have given to us
Milgeyannup, if *or* when they gave *or* have given to thee	Milgeyekup, if *or* when they gave *or* have given to you
Milachtitup *or* milintup, if *or* when they gave *or* have given to him	Milaachtitup, if *or* when they gave *or* have given to them.

Pluperfect.

Milinkpanne, if *or* when they had given to me	Milgeyenkpanne, if *or* when they had given to us
Milgeyanpanne, if *or* when they had given to thee	Milgeyekpanne, if *or* when they had given to you
Milachtitpanne *or* milintpanne, if *or* when they had given to him	Milaachtitpanne, if *or* when they had given to them.

Future.

Milinketsch, if *or* when they shall *or* will give to me	Milgeyenketsch, if *or* when they shall *or* will give to us
Milgeyannetsch, if *or* when they shall *or* will give to thee	Milgeyeketsch, if *or* when they shall *or* will give to you
Milachtitetsch, if *or* when they shall *or* will give to him	Milaachtitetsch, if *or* when they shall *or* will give to them.

The Negative Forms are not given.

PASSIVE VOICE.—POSITIVE.

INFINITIVE MOOD.

Milgussin, to have (something) given to one.

PARTICIPLES.

Singular.	*Plural.*
Milgussit, he to whom is given	Milgussitschit, they to whom is given

Future.

Milgussitpannik, they to whom will be given.

PERSONAL FORMS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'milgussi (*Lat.* mihi datur), it is given to me	Milgussineen, it is given to us
K'milgussu, it is given to thee	Milgussihhimo*, it is given to you
Milgussu, it is given to him	Milgussowak, it is given to them.

Preterite.

Singular.	*Plural.*
N'milgussihump, it was given to me	Milgussihhenap, it was given to us
K'milgussihump, it was given to thee	Milgussihhimoap, it was given to you
Milgussop, it was given to him	Milgussopannik, it was given to them.

Future.

Singular.	*Plural.*
N'milgussitsch, it shall *or* will be given to me	Milgussihhenatsch, it shall *or* will be given to us
K'milgussitsch, it shall *or* will be given to thee	K'milgussihhimotsch, it shall *or* will be given to you
Milgussutsch, it shall *or* will be given to him	Milgussowaktsch, it shall *or* will be given to them.

* *Note by the Translator.*—The double *hh*, here and in other places, does not indicate a particular sound or stronger aspiration, but only that the preceding vowel *i* is to be pronounced short. This mode of writing is borrowed from the orthography of the German language.

[SEVENTH CONJUGATION.]

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
N'milgussiya, if *or* when it is given to me	Milgussiyenk, if *or* when it is given to us
Milgussiyanne, if *or* when it is given to thee	Milgussiyek, if *or* when it is given to you
Milgussite, if *or* when it is given to him	Milgussichtit, if *or* when it is given to them.

Preterite.

Singular.	*Plural.*
Migussiyakup, if *or* when it was given to me	Milgussiyenkup, if *or* when it was given to us
Milgussiyannup, if *or* when it was given to thee	Milgussiyekup, if *or* when it was given to you
Milgussitup, if *or* when it was given to him	Milgussichtitup, if *or* when it was given to them.

Pluperfect.

Singular.	*Plural.*
Milgussiyakpanne, if *or* when it had been given to me	Milgussiyenkpanne, if *or* when it had been given to us
Milgussiyankpanne, if *or* when it had been given to thee	Milgussiyekpanne, if *or* when it had been given to you
Milgussitpanne, if *or* when it had been given to him	Milgussichtitpanne, if *or* when it had been given to them.

Future.

Singular.	*Plural.*
Milgussiyatsch, if *or* when it shall *or* will be given to me	Milgussiyenketsch, if *or* when it shall *or* will be given to us
Milgussiyannetsch, if *or* when it shall *or* will be given to thee	Milgussiyeketsch, if *or* when it shall *or* will be given to you
Milgussitetsch, if *or* when it shall *or* will be given to him	Milgussichtitetsch, it shall *or* will be given to them.

Note by the Translator.—The other Transitions are not given, and the negative form of this Transition is given only in the Subjunctive Mood, as follows:

NEGATIVE FORM.—FIRST TRANSITION.

SUBJUNCTIVE MOOD.

Present.

Singular.	*Plural.*
Matta milgussiwak, if *or* when it is not given to me	Matta milgussiwenk, if *or* when it is not given to us
Matta milgussiwonne, if *or* when it is not given to thee	Matta milgussiwek, if *or* when it is not given to you
Matta milgussique, if *or* when it is not given to him	Matta milgussichtik, if *or* when it is not given to them.

Preterite.

Singular.	*Plural.*
Matta milgussiwakup, if *or* when it was not given to me	Matta milgussiwenkup, if *or* when it was not given to us
Matta milgussiwonnup, if *or* when it was not given to thee	Matta milgussiwekup, if *or* when it was not given to you
Matta milgussikup, if *or* when it was not given to him	Matta milgussichtikup, if *or* when it was not given to them.

Pluperfect.

Singular.	*Plural.*
Matta milgussiwakpanne, if *or* when it had not been given to me	Matta milgussiwenkpanne, if *or* when it had not been given to us
Matta milgussiwonpanne, if *or* when it had not been given to thee	Matta milgussiwekpanne, if *or* when it had not been given to you
Matta milgussikpanne, if *or* when it had not been given to him	Matta milgussichtikpanne, if *or* when it had not been given to them.

Future.

Singular.	*Plural.*
Matta milgussiwaktsch, if *or* when it shall *or* will not be given to me	Matta milgussiwenketsch, if *or* when it shall *or* will not be given to us
Matta milgussiwonnetsch, if *or* when it shall *or* will not be given to thee	Matta milgussiweketsch, if *or* when it shall *or* will not be given to you
Matta milgussiquetsch, if *or* when it shall *or* will not be given to him	Matta milgussichtiketsch, if *or* when it shall *or* will not be given to them.

Eighth Conjugation.

No. I.

PETON, to bring.

INDICATIVE MOOD.

Present.

Singular.	*Plural.*
N'peton, I bring	N'petoneen, we bring
K'peton, thou bringest	K'pettohhumo, ye bring
Peton, he brings	Petonewo, they bring.

Preterite.

Singular.	*Plural.*
N'petonep, I have brought	N'petonenap, we have brought
K'petonep, thou hast brought	K'petohhumoap, ye have brought
Petonep, he has brought	Petonewoap, they have brought.

[EIGHTH CONJUGATION.]

Future.

Singular.	*Plural.*
N'petontsch, I shall *or* will bring	N'petoneentsch, we shall *or* will bring
K'petontsch, thou shalt *or* wilt bring	K'petohhumotsch, ye shall *or* will bring
Petontsch, he shall *or* will bring	Petonewotsch, they shall *or* will bring.

IMPERATIVE MOOD.

Singular.	*Plural.*
Petol, bring thou	Petook, bring ye.

Note by the Translator.—The Subjunctive of this verb is not given, except in the Personal forms, which follow :

PERSONAL FORMS.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

K'petolen, I bring to thee	K'petolohhumo, I bring to you
N'petawan, I bring to him	N'petawawak, I bring to them.

Preterite.

K'petolenep, I brought to thee	K'petolohhumoap*, I brought to you
N'petawap, I brought to him	N'petawapannik, I said to them.

Future.

K'petolentsch, I shall *or* will bring to thee	K'petolohhumotsch, I shall *or* will bring to you
N'petawantsch, I shall *or* will bring to him	N'petawawaktsch, I shall *or* will bring to them.

SUBJUNCTIVE MOOD.

Present.

K'petolanne, if *or* when I bring to thee	N'petoleque, if *or* when I bring to you
N'petawake, if *or* when I bring to him	N'petawawake, if *or* when I bring to them.

Preterite.

N'petolanup, if *or* when I have brought to thee	N'petolekup, if *or* when I have brought to you
N'petawannup, if *or* when I have brought to him	N'petawawannup, if *or* when I have brought to them.

Future.

N'petolannetsch, if *or* when I shall *or* will bring to thee	N'petolequetsch, if *or* when I shall *or* will bring to you
N'petawannetsch, if *or* when I shall *or* will bring to him	N'petawawaketsch, if *or* when I shall *or* will bring to them.

* *Note by the Translator.*—This is by contraction from *k'petolohhummoakup*, which is the most correct form ; but is generally contracted in speech.

SECOND TRANSITION.

INDICATIVE MOOD.

Present.

K'petawi, thou bringest to me
K'petawa, thou bringest to him

K'petawineen, thou bringest to us
K'petawawak, thou bringest to them.

Preterite.

K'petawinep, thou broughtest to me
K'petawap, thou broughtest to him

K'petawinenap, thou broughtest to us
K'petawapannik, thou broughtest to them.

Future.

K'petawitsch, thou shalt *or* wilt bring to me
K'petawatsch, thou shalt *or* wilt bring to him

K'petawihhenatsch, thou shalt *or* wilt bring to us
K'petawawaktsch, thou shalt *or* wilt bring to them.

IMPERATIVE MOOD.

Petawil, bring to me now
Petawime, bring me at a future time

Petawik, bring ye to me
Petawineen, bring to us.

SUBJUNCTIVE MOOD.

Present.

K'petawiyane, if *or* when thou bringest to me
K'petawanne, if *or* when thou bringest to him

K'petawiyenke, if *or* when thou bringest to us
K'petawawanne, if *or* when thou bringest to them.

Preterite.

K'petawiyannup, if *or* when thou hast brought to me
K'petawannup, if *or* when thou hast brought to him

K'petawiyenkup, if *or* when thou hast brought to us
K'petawawakup, if *or* when thou hast brought to them.

Future.

(Not given.)

THIRD TRANSITION.

INDICATIVE MOOD.

Present.

N'petagun, he brings to me
K'petaguk, he brings to thee
Petagol, he brings to him

N'petaguneen, he brings to us
K'petaguwa, he brings to you
Petawawak, he brings to them.

[EIGHTH CONJUGATION.]

Preterite.

N'petagop, he brought to me	N'petagunap, he brought to us
K'petagop, he brought to thee	K'petaguwap, he brought to you
Petawap, he brought to him	Petawapannik, he brought to them.

Future.

N'petaktsch, he shall *or* will bring to me	N'petageneentsch, he shall *or* will bring to us
K'petaguktsch, he shall *or* will bring to thee	K'petaguwatsch, he shall *or* will bring to you
Petagoltsch *or* petawatsch, he shall *or* will bring to him	Petawawaktsch, he shall *or* will bring to them.

SUBJUNCTIVE MOOD.

Present.

Petawite, if *or* when he brings to me	Petaquenke, if *or* when he brings to us
Petaquonne, if *or* when he brings to thee	Petaqueke, if *or* when he brings to you
Petawate, if *or* when he brings to him	Petawachtite, if *or* when he brings to them.

Preterite.

Petawitup, if *or* when he brought to me	Petaquenkup, if *or* when he brought to us
Petaquonnup, if *or* when he brought to thee	Petaquekup, if *or* when he brought to you
Petawatup, if *or* when he brought to him	Petawachtitup, if *or* when he brought to them.

Future.

Petawitsch, when *or* if he shall bring to me	Petaquenktsch, when *or* if he shall bring to us
Petaquonnetsch, when *or* if he shall bring to thee	Petaquektsch, when *or* if he shall bring to you
Petawatsch, when *or* if he shall bring to him	Petawachtitsch, when *or* if he shall bring to them.

FOURTH TRANSITION.

INDICATIVE MOOD.

Present.

K'petoleneen, we bring to thee	K'petolohhena, we bring to you
N'petawaneen, we bring to him	N'petawawuna, we bring to them.

Preterite.

K'petolenenap, we have brought to thee	K'petolohhenap, we have brought to you
N'petawanenap, we have brought to him	N'petawawunap, we have brought to them.

Future.

K'petolenneentsch, we shall bring to thee	K'petolohhenatsch, we shall bring to you
N'petawaneentsch, we shall bring to him	N'petawawunatsch, we shall bring to them.

SUBJUNCTIVE MOOD.

Present.

Petolenque, when *or* if we bring to thee	Petaquonquek, when *or* if we bring to you
Petawonque, when *or* if we bring to him	Petawawonque, when *or* if we bring to them.

Preterite.

Petolenkup, when *or* if we brought to thee
Petawonkup, when *or* if we brought to him

Petaquekup, when *or* if we brought to you
Petawawonkup, when *or* if we brought to them.

Future.

Petolenketsch, when *or* if we shall bring to thee
Petawonketsch, when *or* if we shall bring to him

Petaquenketsch, when *or* if we shall bring to you
Petawawanketsch, when *or* if we shall bring to them.

FIFTH TRANSITION.

INDICATIVE MOOD.

Present.

K'petawihhimo, you bring to me
K'petawanewo, you bring to him

K'petawihhena, you bring to us
K'petawawawak, you bring to them.

Preterite.

K'petawihhimoap, you brought to me
K'petawanewap *or* k'petawanewakup, you brought to him

K'petawihhenap *or* k'petawihummenakup, you brought to us
K'petawapannik *or* k'petawanewakup, you brought to them.

Future.

K'petawihhimotsch, you shall bring to me
K'petawanewotsch, you shall bring to him

K'petawihhenatsch, you shall bring to us
K'petawawawaktsch, you shall bring to them.

SUBJUNCTIVE MOOD.

Present.

Petawiyek, when *or* if you bring to me
Petaquek, when *or* if you bring to him

Petaquiyek, when *or* if you brought to us
Petawaque *or* petawachtique, when *or* if you brought to them.

Preterite.

Petawiyekup, when *or* if you brought to me
Petaquekup, when *or* if you brought to him

Petaquiyekup, when *or* if you brought to us
Petawaquekup, when *or* if you brought to them.

Future.

Petawiyektsch, when *or* if you shall bring to me
Petaquektsch, when *or* if you shall bring to him

Petaquiyektsch, when *or* if you shall bring to us
Petawaquektsch, when *or* if you shall bring to them.

[EIGHTH CONJUGATION.]

SIXTH TRANSITION.

INDICATIVE MOOD.

Present.

N'petake, they bring *or* one brings to me	Petakeneen, they bring *or* one brings to us
K'petake, they bring *or* one brings to thee	K'petakenewo, they bring *or* one brings to you
Petawanewo, they bring *or* one brings to him	Petawawanewo, they bring *or* one brings to them.

Preterite.

N'petakep, they brought to me	N'petakenenap, they brought to us
K'petakep, they brought to thee	K'petakenewap, they brought to you
Petawanewap, they brought to him	Petawawapannik, they brought to them.

Future.

N'petaketsch, they shall bring to me	N'petakeneentsch, they shall bring to us
K'petaketsch, they shall bring to thee	K'petakenewotsch, they shall bring to you
Petawanewotsch, they shall bring to him	Petawawanewotsch, they shall bring to them.

SUBJUNCTIVE MOOD.

Present.

Petamichtite, when *or* if they bring to me	Petaquenke, when *or* if they bring to us
Petakeyanne, when *or* if they bring to thee	Petaqueque, when *or* if they bring to you
Petawachtite, when *or* if they bring to him	Petawawachtite, when *or* if they bring to them.

Preterite.

Petamichtitup, when *or* if they brought to me	Petaquenkup, when *or* if they brought to us
Petakeyannup, when *or* if they brought to thee	Petaquekup, when *or* if they brought to you
Petawachtitup, when *or* if they brought to him	Petawawachtitup, when *or* if they brought to them.

Pluperfect.

Petamichtitpanne, when *or* if they had brought to me	Petakeyenkpanne, when *or* if they had brought to us
Petakeyanpanne, when *or* if they had brought to thee	Petakeyekpanne, when *or* if they had brought to you
Petawachtitpanne, when *or* if they had brought to him	Petawawachtitpanne, when *or* if they had brought to them.

Future.

Petamichtitsch, when *or* if they shall bring to me	Petaquenketsch, when *or* if they shall bring to us
Petakeyannetsch, when *or* if they shall bring to thee	Petaquequetsch, when *or* if they shall bring to you
Petawachtitsch, when *or* if they shall bring to him	Petawawachtitsch, when *or* if they shall bring to them.

421
D31
2d
1816

Note by the Translator.—In another part of this Grammar, the following partial forms of this verb are given:

INDEFINITE TRANSITION.

INDICATIVE MOOD.

Present.

N'peschogun, one brings to me	N'peschoguneen, one brings to us
K'peschogun, one brings to thee	K'peschguwa, one brings to you
Peschogol, one brings to him	Peschguwawak, one brings to them.

ANIMATE FORM.—FIRST TRANSITION.

INDICATIVE MOOD.

Present.

N'peschuwa, I bring to him	N'peschuwaneen, we bring to him
K'peschuwa, thou bringest to him	K'peschuwanewo, you bring to him
Peschuwa, he brings to him	Peschuwawak, they bring to him.

This last form is only used when speaking of animals, as for instance, *nenayunges n'peschuwa*, I bring the horse to him*.

No. II.

OLHATTON *or* WULATTON, to have *or* possess something *or* have it in one's custody.

INFINITIVE MOOD.

Present.

Olhatton *or* wulatton, to have *or* possess.

Preterite.

Olhattonep *or* wulattonep, to have had *or* possessed.

INDICATIVE MOOD.

Present.

Nolhatton *or* nulatton, I have *or* possess	Nolhattoneen *or* nulattoneen, we have *or* possess
Kolhatton *or* kulatton, thou hast *or* dost possess	Kolhattonewo *or* kulattohhumo, you have *or* possess
Olhatton *or* wulatton, he has *or* possesses	Olhattonewo *or* wulattonewo, they have *or* possess.

* *Note by the Translator.*—This is all that is said in this grammar respecting the animate and inanimate forms of the verbs, which distinction is very general in the language. The following verb, *olhatton*, is in the inanimate form. In the animate it is *olhalla*. *Nenayunges nolhallan*, I have a horse (a horse I have him). See Heckew. Corresp. p. 438.

[EIGHTH CONJUGATION.]

Preterite.

Nolhattoneep *or* nulattonep, I had
Kolhattoneep *or* kulattonep, thou hadst
Olhattoneep *or* wulattonep, he had

Nolhattonenakup *or* nulattonenap, we had
Kolhattonewoakup *or* kulattohhumoap, you had
Olhattonewoakup *or* wulattonewoap, they had.

Future.

Nolhattontschi, I shall have
Kolhattontschi, thou shalt have
Olhattontschi, he shall have

Nolhattoneentsch, we shall have
Kolhattonewotsch, you shall have
Olhattonewotsch, they shall have.

IMPERATIVE MOOD.

Present.

Sing. Wulhattol, wulattol, have, keep, preserve

Plur. Wulhattook, wulattook, do you have, keep, preserve.

Future.

Sing. Wulattaketsch, he must, shall have, keep, preserve

Plur. Wulattschitetsch, they must, shall have, keep, preserve.

SUBJUNCTIVE MOOD.

Present.

Nulattawak, when *or* if I have
Kulattawonne, when *or* if thou hast
Wulattaque, when *or* if he have

Nulattayenke, when *or* if we have
Wulattayeque, when *or* if you have
Wulattochtite, when *or* if they have.

Preterite.

Nulattawakup, when *or* if I had
Kulattawonnup, when *or* if thou hadst
Wulattakup, when *or* if he had

Nulattakenkup, when *or* if we had
Wulattaquekup, when *or* if you had
Wulattochtitup, when *or* if they had.

Pluperfect.

Nulattakpanne, when *or* if I had had
Kulattawonpanne, when *or* if thou hadst had
Wulattakpanne, when *or* if I had had

Nulattawenkpanne, when *or* if we had had
Wulattaquekpanne, when *or* if you had had
Wulattochtitpanne, when *or* if they had had.

The Future

Is formed from the present as above mentioned.

NEGATIVE FORM.

INDICATIVE MOOD.

Present.

Sing. Nulattowi, kulattowi, wulattowi
Plur. Nulattowuneen, kulattowihhimo, wulattowunewo.

Preterite.

Sing. Nulattowip, kulattowip, wulattowip
Plur. Nulattowunenap, kulattowihhimoap, wulattowunewoap.

E 51
.D31
Cop
1916

Future.

Sing. Nulattowitsch, kulattowitsch, wulattowitsch	*Plur.* Wulattowunnentsch, kulattowihhimotsch. wulattowunewotsch.

The other Moods are not given.

In the same manner with this verb the following are conjugated with very little variation.

Maniton, to make*.
Wuliton, to make something well.
Palliton, to spoil something, to do it wrong.
Matschiton, to do mischief.
Kschiechton, to wash, clean. N'gieschiechton, kischiechton, guschiechton, I clean, thou cleanest, he cleans, *or* I wash, &c.
Gischiton, to make, prepare something. N'gischiton, I prepare, has all the tenses, but not the personal forms.
Pakantschiechton, to fulfil, complete.
Pakandhatton, to repair something, to make it whole.
Poniton, to let something be *or* remain.
Pakiton, to throw away.
Palaton, to earn, to acquire.
Nipachton, to raise *or* set up something, as a post *or* pole.
Nitaton, to do *or* be able to do something.
Niskiton to dirty, to bewray.
Schellachton, to hang up.
Pagachtschaton, to fill.
Logillachton, to tear, to destroy.
Hatton, to place *or* fix something.
Gaton, to conceal, hide.
Apachtschiechton, to display, to spread, to set†.

* *Note by the Translator.*—From this word probably comes *manitto, manitou*, God, the creator, the maker. *Patamawos*, another name for God, comes from *pataman*, to pray; the one to whom we pray.

† *Note by the Translator.*—In the original manuscript there is in this place a number of paradigms of verbs and parts of verbs not classed under their different conjugations, but mostly belonging to the first. In the translation which I made for the Philosophical Society I inserted them under the head of *additional verbs*. On examining them afterwards more closely, I found several were deficient in moods and tenses, and were clearly considered by the author only as materials to be made use of in a revision of his work. Among them were repetitions of verbs already given, but in some respects more complete, containing moods and tenses, which in the first examples were wanting. It will be seen in the verbs, particularly of the first conjugation, that they are not all carried through their different voices, forms, moods, and tenses, so that one often supplies the deficiencies of the others. If the author had lived, it is probable that he would have brought his work to a greater degree of perfection. This I could not undertake to do: but I thought it unnecessary to swell this grammar with these additional verbs and fragments of verbs thus inserted without order or method. I therefore left out all that belonged to the first conjugation, already full enough, contenting myself with extracting what was wanting in the first paradigms, in order to complete them as much as possible. Of the other additional verbs I have inserted two or three under their proper conjugations, leaving out the remainder, which I am satisfied was not intended to remain in its present form.

IRREGULAR VERBS,

OR, VERBS THAT ARE DEFICIENT IN PERSONS OR TENSES.

Note by the Translator.—These are chiefly of the class which we call *impersonal;* but they do not all belong to it, as will be seen by the examples. Therefore the denomination of the author has been preserved. Of those which are called irregular in the ancient and modern languages of Europe, that is to say, of which the several tenses and moods appear to have sprung from different roots, as in Latin *sum, eram, fui,* in French *aller, je vais, j'irai,* and in English *I go, I went,* he gives no examples; and probably there are none in this language. It is a fact worthy of some attention. Among the examples the author had included some of the adjective verbs hereafter mentioned, which we have transferred to their proper head.

EXAMPLES OF IRREGULAR VERBS.

Sokelan, it rains
Sokelaneep, it rained
Sokelantschi, it will rain
Sokelanke, if it rains
Sokelanketsch, when it will rain
Sokelankpanne, if it had rained.
K'schilan, it rains hard
K'schilaneep, it rained hard
Popetelan, it rains now and then, by showers, by starts
Popetelanep, it rained now and then
Alhacquot, it rains a general rain (extending over a large surface of country)
Achkikalan, it sleets.

Wineu, it snows
Wineep, it snowed
Wineuchtschi, it will snow
Wineke, if *or* when it snows
Winekpanne, if it had snowed.

Topan, it freezes a white frost
Topaneep, it did freeze a white frost.

K'schakan, the wind blows hard
K'schakaneep, the wind blew hard
K'schachinke, when *or* if it blows hard
Tamseetsch* kschakan, it will perhaps blow hard
Apitchanehelleu, it blows a contrary wind
Apitchanehellewak, they have a contrary wind
Wundschun, the wind comes from (a particular quarter)
Wundschenneep, the wind did come from, &c.
Wundschinke, when *or* if the wind comes from.

Moschhaquat, the river clears up, is getting free from ice
Moschhaquachteep, the river cleared up
Massipook, the river drifts ice
M'chaquiechen, the water is high
M'chaquiecheneep, the water was high
M'chaquiechinke, when *or* the water is high
M'chaquiechinkpanne, when *or* if the water was *or* had been high
Petaquiechen, the water is rising
Petaquiecheneep, the water was rising.

* *Note by the Translator.*—This word is compounded of *tamse* sometimes, *eet* perhaps, and the future termination *tsch.*

Wulandeu, it is fine clear weather
Wulandeep, it was fine clear weather
Wulandeuchtschi, it will be fine clear weather
Wulandeke, when it is fine clear weather
Wulandekpanne, if *or* when it was fine clear weather.

Moschhacquat, the weather clears up
Moschhacquachteep, the weather was clear.

Achgumhocquat, it is cloudy weather
Achgumhocquachtop, it was cloudy weather.

Wundeu, it boils
N'wiechen, I boil
Wundeep, it boiled
Wiechenin, to boil, cook the food
Wundpeu, it leaks, drops—*Negat.* Wundpewi
Wundpewall, they leak, drop, boil over.

Tepiken, it is ripe, full grown—*Negat.* Tepikenewi
Tepikeneep, it was ripe
Tepikenol, they are ripe
Tepikentschi, it will be ripe enough.

Winu, it is ripe (applied to maize *or* Indian corn)
Winop, it was ripe
Winike, when *or* if it is ripe—*Negat.* Winiwi, when *or* if it is not ripe.

Winxu, it is ripe (applied to fruit on the tree)—*Negat.* Winxiwi
Winxuwak, they are ripe
Winxop, it was ripe*.

Saken, it shoots *or* springs up (the seed)—*Negat.* Sakenowi
Sakenoll, they shoot up (the beans)
Sakenop, it sprang up.

Luteu, it burns (from lussemen, to burn)
Luteuchtschi, it will burn
N'lussi, I burn
Lussop, he has burned.

K'schippehelleu, the water runs off
K'schippehelleup, the water ran off.

Petschihilleu, he is coming on
Petschihilleep, he came on.

Natchaque†, I fetch wood, thou fetchest wood, he fetches wood, we fetch wood, you fetch wood, they fetch wood
Natachtu, he fetches wood.

Hattau, he has, it has, it is there
Hatteep, he had, it was there
Negat. Atta hattewi, he has not, it is not there
Hattawawu, when *or* if I was there
Ika *or* yun hattol, have it there, put it there.

N'gatta, I will (from gattamen, to want, will, desire)
K'gatta, thou willest
Gotta, he willeth
Gottalineen, we will
Gattati, come! be willing!
Gattatook, be ye willing!

N'gatta linxumen, I will melt it.

Linxumen, to melt something
Linkten, it melts
Linktup, it melted, was melted.

Gandhatton, to hide, conceal
N'gandhatton, I hide, conceal
N'gandattoneep, I hid, concealed
In all other cases *gandhatton* is unalterably used.

Mayawiechen, it agrees, it is right, it suits—*Negat.* Mayawiechenowi
Pret. Mayawiechenep.

Aski, must, has neither persons nor tenses, and must be used in the following manner:
Aski n'witschema, I must help him
Aski n'witschemap, I was obliged to help him
Aski witschemepannik, they were obliged to help him
Aski sachgapenawall, I must lead him
Aski nayumap, I was forced to carry him
Aski n'pehawall, I must wait for you.

* *Note by the Translator.*—The above are properly adjective verbs; but they have been left here out of their proper place in order to shew the variety of ways in which the Indians express the same thing in relation to different objects. Had these words been carried to the following list of adjective verbs, they must have been separated in the different classes.

† *Note by the Translator.*—This word is compounded from *naten*, to fetch and *tachan*, wood.

OF ADJECTIVE VERBS.

Note by the Translator.—The author observes here that he hesitated long whether he should class adjectives by themselves or include them all under the head of verbs. On the one hand he could not but observe that there are in this language pure adjectives, which receive different forms when employed in the verbal sense, such as *wulit*, *wulik*, *wulisso*, good, handsome, pretty; *wulilissu*, he, she, or it is good, pretty, or handsome, and several others of which the author gives examples, as for instance (Class I.) in *sabbeleechen*, sparkling, glittering, whence *sabbeleu*, it sparkles, glitters. But these are not very numerous. A great number of them are impersonal verbs in the third person of the singular of the present tense, while others are conjugated through various persons, moods, and tenses, as appears from the following examples. He determined, at last, after presenting a few under the head of adjectives, above page 103, to include them all in a list of verbs of this description, which the Translator has called *adjective verbs*, as he has denominated *adverbial verbs* those which are formed by or derived from them. It is to be regretted that the venerable missionary did not more particularly distinguish the pure adjectives from the others, and did not enter more fully into this subject. It is most certain that all the adjectives of the Delaware language are not verbs; but a rule or principle of discrimination is wanting, and the Translator cannot undertake to establish it.

The Author here exhibits a list of adjective verbs, divided into eleven classes according to their termination, which in the three first is that of the third person singular of the indicative mood of the first conjugation. The first is in *eu;* the second in *wi;* the third in *u* or *o;* the fourth in *on* or *an;* the fifth in *ot*, *at;* the sixth in *to;* the seventh in *i;* the eighth in *it*, *ik*, *et;* the ninth in *en;* the tenth in *en* or *on;* and the eleventh in *in*. This last appears to belong to the first conjugation, and its termination is that of the infinitive mood. It is conjugated through several moods, persons, and tenses.

ADJECTIVE VERBS.

CLASSED ACCORDING TO THEIR TERMINATIONS.

Class I.—In eu.

Kschitteu, warm, hot (it is)	Atta kschittewi*, it is not warm
Kschittep, it was warm	Atta kschittewip, it was not warm.

* *Note by the Translator.*—The termination *wi* is not here adverbial; it is employed in a negative sense, as in the verbs. See above, page 166, k'pendolen, I hear thee, atta k'pendolowi, I hear thee not, and in most other negative forms of the verbs.

Kineu, it is sharp
Kineep, it was sharp.

Guneu, long (it is)
Guneep, it was long
Guneuchtschi, it will be long.

Kschiecheu, clean (it is)
Kschiecheep, it was clean.

Machkeu, red (it is)
Machkeep, it was red.

M'cheu, big, large
M'chap, it was big.

Gachteu, dry
Gachteep, it was dry.

Teu, it is cold
Teep, it was cold
Teuchtschi, it will be cold.

Poquihilleu, it is broken
Poquihilleep, it was broken.

Pimeu, pimiecheu, oblique
Pimihilleu, it is oblique
Pimihilleep, it was oblique.

Pisgeu, it is dark
Pisgeep, it was dark.

Takpeu, wet, damp
Takpeep, it was wet
Takpeuchtschi, it will be wet.

Winkteu, winkteek, it is quite done, boiled
Winkteep, it was boiled
Winkteke, if *or* when it is boiled.

Wisaweu, wisaweek, yellow.

Waktscheu, crooked.

Woapeu, white
Woapeleechen, it appears white.

Suckeu, black
Suckeleecheu, it appears black
Suckeep, it was black.

Wtackeu, soft, delicate
Wtackeep, it was soft, delicate
Wtackeuchtschi, it will be soft, delicate.

Acheweu, bushy.

Achgameu, broad
Achgameeke, if it was broad.

Achgiguwen, to be lively, jocular
N'gagiguwe, I am lively
Kagiguwe, he is lively
N'gagiguweneen, we are lively
Kagiguwenewo, you are lively
Achgiguwewak, they are lively.

Achginche, to be quick of hearing
N'gaginche, I am quick of hearing
Kaginche, thou art quick of hearing
Achgincheu, he is quick of hearing.

Achgumeu, dull cloudy weather.

Gischachteu, it is clear, light
Gischachteep, it was clear
Gischachteke, if *or* when it was clear
Gischachtekpanne, if it had been clear.

Gischhatteu, it is ready
Gischhatteep, it was ready
Gischhatteke, if it was ready
Gischhattekpanne, if it had been ready.

Gischuteu, warm, lukewarm
Gischuteep, it was lukewarm
Gischuweu, it is warm
Gischuweep, it was warm
Gischuweuchtsch, it will be warm.
Gischuweke, if it was warm

Kschillandeu, it is hot (weather)
Kschillandeep, it was hot
Kschillandeke, if it was hot.

Moschachgeu, bald, bare
Moschantpeu, bald headed.

Pimochqueu, turned, twisted.

Sabbeleu, it sparkles, glitters
Sabbeleechen, sparkling, glittering.

Schauwutteu, it is faded
Schauwutteep, it was faded
Schauwutteke, when *or* if it is faded.

Wapaneu, easterly
Wundchenneu, westerly
Lowaneu, northerly
Schawaneu, southerly
Gachpatteyeu, south easterly.

Tihhilleu, it is cool (the meat)
Tihhille, I am cool (after being heated)
Tihhilleu, he is cool.

Tschitaneu, strong (it is)
Tschitaneep, it was strong
Tschitaneke, if it was strong.

Waseleu, woacheyeu, clear, light.

Wtackaneu, it is mild (weather)
Wtackaneke, when it is mild
Wtackanup, it was mild
Wtackaneuchtsch, it will be mild.

Achgepinque, to be blind

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'gagepinque, I am blind
Kagepinque, thou art blind
Achgepinque, he is blind

Plural.

N'gagepinqueneen, we are blind
Kagepinquenewo, you are blind
Achgepinquewak, they are blind

PRETERITE TENSE.

Singular.

N'gagepinquep, I was *or* have been blind
Kagepinquep, thou wast *or* hast been blind
Achgepinquep, he was *or* has been blind

Plural.

N'gagepinquep, we were *or* have been blind
Kagepinquenewoap, you were *or* have been blind
Achgepinquewapannil, they were *or* have been blind.

Achgepchoan, to be deaf
N'gagepchoa, I am deaf
Kagepchoa, thou art deaf
Achgepcheu, he is deaf.

Achsinnigeu, stony, stony land.

Piskeu, it is dark (night)
Piskeep, it was dark
Achwipiskeu, quite dark
Achwipiskeep, it was quite dark.

Memeechaitin, to be barefooted
N'memechaitin, I am barefooted
K'memechaitin, thou art barefooted
Memeechxiteu, he is barefooted.

Mesitcheyeu, whole, entire.

Pagatschateu, full, to fill.

Penquon, dry
Penquihilleu, it is dry
Penquihilleep, it was dry.

Pikihhilleu, it is torn
Pikihhillup, it was torn.

Pimachtelinque, squint eyed
Pimachtelinqueu, he is squint eyed.

Poquihilleu, it is broken
Poquihilleep, it was broken.

Chitqueu, chuppecat, deep water
Chuppeachtop, it was deep water.

Schachachgen, straight, even.
Wschacheu, wschachan, smooth, glossy
Wschachihilleu, it is smooth, glossy
Wschachihilleep, it was smooth, glossy.

Schauwipachteu, it is faded
Schauwipachteep, it was faded.

Tachanigeu, woody, full of wood
Taachanigeep, it was woody.

Tonquihilleu, it is open.

Tsachgihilleu, it is torn off
Tschachpihilleep, it was torn off.

Tschetschpihilleu, split, broken off
Tschetschpihillewall, they are split
Tschetschpihilleep, it was split.

Wulelemileu, it is wonderful
Wulelemileep, it was wonderful
These words are compounded from *wulele-melendam* I wonder, and *leu* it is so.

Scappeu, it is wet
Scappewall, they are wet (speaking of things)
Scapewak, they are wet (speaking of persons).

Wulamoe, he says true *or* the truth
Wulamoyu, it is true, right
Kulamoe, thou art right, correct
Wulamoe, he is right
Nulamoeneen, we are right
Kulamoehhimo, you are right
Wulamowak, they are right.

Assiskuyu, marshy, muddy
Gundassikuyu, deeply marshy.

Wulapeyu, honourable, upright.

Wuskiyeyu, it is new.

N'chowiyeyu, it is old.

Class II.

Contains only the pure adjectives in *wi*, which see above page 104.

Class III.—In u *or* o.

Schahachgekhasu, long, straight, striped.

Sassapeekhasu, speckled.

Psacquitchasu, crucified (he is)
Psacquitchasoop, he was crucified.

Wiyagaskau, fickle.

Wtacksu, soft, tender, supple.

Wschewinaxu, wschewinaquot, painful.

Waliechtschessu, puchtschessu, hollow (a tree).

Tachpachaxu, little, mean.

Schiphasu *or* schipenasu, spread out, extended, from *schiphammen*, to spread, extend
Schipenasike, when it is stretched, spread out, extended
Schipenasop, it was stretched, spread out, extended.

Piselisso, it is wrinkled
Piselid tulpe, a large sea tortoise, so called because its shell is soft and its skin wrinkled.

Pimochkhasu, stirred, moved
Pimochkhasoop, it was stirred, moved
Pimochkhasike, if it was stirred, moved.

Machtu, machtitso, bad
Machtitso sipo, a bad creek (to cross)
Machtitsoop, it was bad.

Machtississi, thou art ugly, dirty looking
Machtississu, he is ugly, dirty looking.

Gischambeso, bound.

Aschukiso, to be poor, worth nothing, to be a beggar
N'daschuki, I am poor
K'daschuki, thou art poor
W'daschuku, he is poor
Aschukiso, one who is poor
W'daschukuwak, they are poor
Aschukoop, to have been poor

Note.—Although the Indians often apply this word to themselves, yet it is an insult if applied to them by another.

Wulisso, good, handsome
Wulilissin, to be good

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nulilissi, I am good
Kulilissi, thou art good
Wulilissu, he is good

Plural.

Wulilissihummena, we are good
Wulilissihimo, you are good
Wulilissowak, they are good

PRETERITE TENSE.

Singular.

Nulilissip, I was good
Kulilissip, thou wert good
Wulilissop, he was good

Plural.

Nulilissihummenakup, we were good
Kulilissihummoakup, you were good
Wulilissopannik, they were good.

Walhasu, buried (he is).

Tschingalsu, stiff, unbending.

Papesu, patient.

Messiau, naked.

Sopsu, soopsu, naked, from *sopsin*, to be naked.

Messissu, whole.

Lusasu, burned
Lusasike, if it was burned.

Linxasu, melted
Linxasike, if it was melted.

Leekhasu, lekhasik, it is written
Leekhasoop, it was written
Elekhasik, as appears written.

[ADJECTIVE VERBS.]

Kpaskhasu, stopped
Kpahasu, to stop
Kpahasop, it was stopped
Kpahasike, if it was stopped.

Gaschsasu, dried.

Wapsu, white
N'wapsi, I am white
Wapsi, thou art white
Wapsu, he is white
Wapelechen, it is white
Wapsid, a white person
Wapsitschik, the white people.

Auchzu, wild, untractable—
This is said of beasts; as applied to men it means avaricious, difficult to deal with, hard, stingy.

Wisu, fat (he is)
Wisop, he was fat.

Kihnsu, from *kineu*, sharp: as for instance, your discourse is sharp, biting, harsh
N'kihnsi, I am sharp, jealous
Kihnsi, thou art sharp, jealous
Kihnsu, he is sharp, jealous
Kihnsop, he has been sharp, jealous
As for instance—
N'kihnsi ni Getannitowit, I am a jealous God.

Winn, it is ripe, fit to eat: as for instance, the Indian corn
Winike, when it is ripe
Winoop, it was ripe
Winuchtschi, it will be ripe.

Aloku, lean.

Wipiechku, rotten wood.

Windasu, mentioned, named
Windasike, if it was mentioned, named
Windasop, it was mentioned, named
Windasutsch, it will be mentioned, named.

Class IV.—*In* on *or* an.

Schwon, salt tasted, sour
Schwonnoop, it was salt tasted, sour.

Achewon, strong, spirituous
Achewonnoop, it was strong, spirituous.

Kschuppan, blunt, dull.

Ksuequon, hard, difficult
Ksuequonnool, they are hard (things).

Lachcan, it is sharp tasted.

Langan, easy (it is)
Langannool, they are easy (things)
Langannoop, it was easy.

Thitpan, bitter.

Wingan, good tasted, good to eat
Winganool, they were good tasted, good to eat. (apples, &c.)

Kopachkan, thick (a board, plank)
Kopachkisso, thick (a skin, hide).

Wiquon, dull, blunt, not sharp.

Wschappan, woasgeyen, thin.

Penquon, dry
Penquihhilleu haki, the earth is dry.

Class V.—*In* ot, at.

Gulucquot, laine.

Apuat, easy (to do)
Apuattop, it was easy.

Achgepinquot, blind
Gegepinquot, a blind man *or* person.

Gegepchoat, a deaf person.

Achpequot, wounded.

Achowat, hard, painful, troublesome.

Gunalachgat, deep (a hole in the earth, or the canoe is deep)
Tepalachgat, deep enough
The latter of these two words is formed from *tepi*, an adverb, which means *enough*, the former from *guneu*, an adjective, *long*, both combined with *walak*, a hole.

Ayandamolquot, gachtalquot, it is to be wished.

Class VI.—In to.

Chawachto, dear (it is)
Talawachto, how dear is it? how much does it cost?

Apuawachto, cheap, from *apuat*, easy.

Achgepchoa, deaf.

Tepawachto, from *tepi*, enough, and *chwawachto*, a just, equitable price, *it is not too dear.*

Tangawachto, cheap, low priced.

Class VII.—In i.

Wuski, new.

Amangi, great, big, large
Amangewall, (namessal), the fishes are large.

Macheli, m'chelit, much, many
Machelook, they are many
Machelopannik, they were many.

Class VIII.—In it, ik, et.

Mequit, mequik, m'hocquik, bloody.

Maechgilik, m'chakgilik, the great, the big.

Machtit, bad (it is).

Wulit, good

Wulittol, they are good
Wulittoop, it was good.

Alett, rotten
Alettot, they are rotten.

Machkalet, they are rusty, from *machkeu*, red.

Class IX.—In en.

Waseleechen, it is clear, light.

Tschitaniechen, it is strong.

Achewiechen, strong, spirituous: as for instance, strong lie.

Machkeleechen, red.

Wapeleechen, white.

Waktschiechen, the road is crooked.

Tsetschpiechen, it is separated.

Tenktschechen, it is open (say, the door).
Tauwiechen, it is open (the way thither).

Tacquiechen, joined together
Psacquiechen, close together.

Pequiechen, broken to pieces.

Class X.—In en, on, um.

Tacquatten, frozen (it is)
Tacquattenol, the potatoes, &c. are frozen

Pret. Sing. Tacquattenop, it was frozen
Plur. Tacquattenopannil, they were frozen

K'patten, it is frozen up (the river)
K'pattenop, it was frozen
K'pattentschi, it will be frozen
Tschitanatten, it is frozen hard.

Tepiken, it is ripe, full grown (say, the Indian corn)

Tepikanool, they are fully ripe, fit to pick (the beans, peas, &c.)

Packenum, dark.

Nolhand, to be lazy
Sing. Nolhando, he is lazy
Plur. Nolhandowak, they are lazy.

Class XI.—In in.

INFINITIVE MOOD.

Pawalessin, to be rich

PARTICIPLES.

Singular.

Pewallessit, a rich person

Plural.

Pewallessitschik, rich persons

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'pawalessin, I am rich
K'pawallsi, thou art rich
pawalessu, he is rich

Plural.

N'pawallsihummena, we are rich
K'pawallsihhummo, ye are rich
Pawallesowak, they are rich

PRETERITE TENSE.

Singular.

N'pawallessihump, I was rich
K'pawallessihump, thou wast rich
Pawallessop, he was rich

Plural.

N'pawallsihummenakup, we were rich
K'pawallsihummoakup, ye were rich
Pawallsopannik, they were rich

FUTURE TENSE.

Singular.

N'pawallsitsch, I shall be rich
K'pawallsitsch, thou shalt be rich
Pawallessutsch, he shall be rich

Plural.

N'pawallsihummenatsch, we shall be rich
K'pawallsihhimotsch, ye shall be rich
Pawallsowaktsch, they shall be rich

IMPERATIVE MOOD.

Singular.

Pawallessil, be rich

Plural.

Pawalessik, be ye rich

The remainder follows as in the ordinary verbs:

EXAMPLE.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular.

Pawallsiyane, if *or* when I am rich
K'pawallsiyane, if *or* when thou art rich
Pawallessite, if *or* when he is rich

Plural.

Pawallsiyenke, if *or* when we are rich
Pawallsiyeque, if *or* when ye are rich
Pawallessichtite, if *or* when they are rich

The Preterite and Future as has been shewn in the verbs.

Thence comes further—

Pawallessohen, to make one rich

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'pawallsohalgun, he makes me rich
K'pawallsohalgun, he makes thee rich
Pawallsohalgol, he makes him rich

Plural.

Pawallsohalguna, he makes us rich
K'pawallsohalguwa, he makes you rich
Pawallsohalawak, he makes them rich.

INFINITIVE MOOD.

Wulelensin, to be proud, haughty, high minded

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nulelensi, I am proud
Kulelensi, thou art proud
Wulelensu, he is proud

Plural.

Wulelensihummena, we are proud
Kulelensihummo, ye are proud
Wulelensowak, they are proud.

INFINITIVE MOOD.

Tschitanessin, to be strong

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'tschitanessi, I am strong
K'tschitanessi, thou art strong
Tschitanessu, he is strong

PRETERITE TENSE.

Singular.

N'tschitanessihump, I was strong
K'tschitanessihump, thou wast strong
Tschitanessop, he was strong.

INFINITIVE MOOD.

Schaxin, to be avaricious

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

N'schaxi, I am avaricious
K'schaxi, thou art avaricious
Schaxu, he is avaricious

Plural.

Schaxihummena, we are avaricious
Schaxihhumo, ye are avaricious
Schaxowak, they are avaricious.

Ktemaxin, gettemaxin, to be poor, miserable.

Soopsin, to be bare, naked
Soophalan, to make one bare, naked.

Poochpsin, to be weakly.

XV.—Of Adverbs.

ADVERBS qualify the verb as adjectives qualify the substantive. They are the adjective of the verb. Hence adjectives proper are not unfrequently used in an adverbial sense, as when we say in English *he works hard*. The same takes place in the Delaware where the same word is sometimes employed in the twofold capacity of an adjective and an adverb.

In the following examples the adverbs are divided into classes for the facility of the student*.

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* *Note by the Translator.*—This short heading is not in the text; but the division into classes has been made by the Author. It will be seen that several words which he includes in his lists are not properly adverbs, according to our notions of grammar; but it has not been thought proper to omit or transpose them, as the Author perhaps had reasons for placing them here, which the Translator will not undertake to judge of.

ADVERBS.

I.—*Of Place.*

These are of four kinds: 1. *Loci*; 2. *De Loco*; 3. *Ad Locum*; 4. *Per Locum.*

1. *Loci.*

Yun, here
Icku, talli, there
Nanne talli, even there
Undachqui, this *or* that way
Palliwi, elsewhere
Allami, allamiyey, in there
Allamunque, uchtschegunque, within
Wochgitschik, wochkunk, above, at the top
Wewundachqui, on both sides
Ta? tani? where?
Ta undachqui? where abouts?
Taktani, be it who it may
Wenni ta li, every where
Kotschemunk, without, abroad
Matta ta, nowhere.
Equiwi (hacking), under (the ground)
Li, to, to the, thither
Nada, yonder, to
Peschot, peschotschi, peschuwat, near
Wulik, yonder
Yawi, on one side.

2. *De loco.*

Yuwuntschi, from hence, is used also for therefore
Icka untschi, nanne untschi, na untschiyeg, from thence
Ta untschi? where from?
Wemi ta untschi, from every where
Palli untschi, from somewhere else
Takta untschi, from somewhere
Wahhelemat, far
Gochpiwi, from the water.

3. *Ad locum.*

Yu undachqui, yuchuall, hither
Ickali, thither
Enda, whither
Palli undachqui? whither else?
Nanne undachqui? towards where?
Wtellenuhawannink li, towards the right hand
Lennahawannink li, towards the right, to the right
Kotschemunk, out of doors, out of this place
Wapahamink, backwards, behind
Pennassiechen, where the road goes slanting down a hill
Menanschiwonink, to the left.

4. *Per locum.*

Yun (m'tamen) through here
Nanne talli (pomiechen aney)*, through there, that way
Schachachgeu, straight along
Schachgiechen, elemiechen, along the road.

II.—*Of Time.*

Yucke, now, presently
Yucke (gischquik) to day
Gigischquik, this day past
Ulaque, yesterday
Wulaquike, last night
Wulacaniwi, in the evening
Nischokunackat, two nights ago
Wapange, alappa, to morrow
Sedpok, ayapawe, to morrow morning
Wulaku, evening (in the)
Pachhacqueke, at noon
Tachpachihilla, in the afternoon
Tgauwitti, tgauwiwi, slowly
Abtschi, ngemewi, yanewi, always
Lappi, again
Abtschi, likhiqui, at all times
Likhiqui, about the time
Yucke likhiqui, about the present time
Gunigisheek, daily
Loamissowe, lately

* *Note by the Translator.*—*Pomiechen*, from *pomissin*, to walk, and *aney*, a road, a walking road, a path. The Author here gives his explanation in Delaware, probably by inadvertence.

Wuski, a little while ago (this day)
Wusken, latterly
Gintsch, gentsch, gintsch linitti, a little while ago*
Pecho, soon
Pecho linitti, in a little time
Loamoe, long ago
Wtenk, afterwards
Wtenkuntschi, thereupon
Elemokunak, one of these days
Elemi gendowoacan, this week
Elemi kechocunak, in a few days
Metochimi, soon
Schawi, immediately, directly
Tschinge, when
Esquo, esquota, nelema, nelemago, nelemala, not yet
Aschite, then
Yabtschi, quayaqui, yet
Haschi, ever, at any time
Atta haschi, ikaschi, never
Tschigantschi, likhiqui, as soon as
Tamse keechen, sometimes, now and then
Tatamse, ametschimi, often
Elgiqui ametschimi, so often
Hilleu, commonly
N'dauwat, rarely, seldom
Amiga, long, a long time
Petschi, until
Yucke petschi, 'til now
Anena, anenawi, by little and little, by degrees.

III.—*Of Number.*

Mawat, only one
Nekti, the only one
Whence nukti, once more
Mamayauchsid, each one.

IV.—*Of Quantity.*

Mecheeli, mecheltol, much
Mecheelok, many
Mechelgik, a great many
Mechelit, much (applied to inanimate things)
Husca, very
Husca mecheli, very much
Allowiwi, more
Wsami, too much
Tepi, enough
Tatchittu, tatchen, little
Keechitti, a little
Alende, some
Ta keeche, some, a little
Wiacki, in abundance
Gunalachkat deep, (speaking of a hole, canoe, &c.)
Chitqueu, deep water
M'chaquiechen, high water (when it is swelled with rains)
Guneu, long
Achganeu, broad
Cobachean, thick
Taquetto, short
Sangettu, tangitti, small, little
Wschappan, waskeyek, thin
Mayauchsu, mauchsu, a person, one
Happi, with it, in the bargain.

V.—*Of Quality.*

Linaquot, elinaquot, elgiqui, so, so as
N'delgiqui, so as I
K'delgiqui, so as thou
W'delgiqui, so as he
Pallilinaquot, otherwise
Wulit, wulinaquot, well, good
Allowiwi wulit, better
Elewiwulik mayawi wulit, best, the best

* *Note by the Translator.*—There are undoubtedly shades of difference between these various expressions, but the Author has not explained them, except in the instance of *wuski*, which is confined to the space of a day,

[OF ADVERBS.]

Huska wulit, very well, very good
Machtit, machtitso, ill, bad
Apuat, easy, easily (some work to be done)
Langan, light, not heavy (speaking of weight)
Ksuequon, hard, hardly
Lilchpin, diligent (is a verb)
Wingi, fain, willingly
Nawingi, I fain (would, &c.)
Kuwingi, thou fain wouldst
Wawingi, he fain would
Wulisso, handsome (is a verb)
Lippoe, luppoe, wisely
Mayawi, right, rightly
Schachachgeu, right, exact, correct
Wosgeu, thin
Schachachgiechen, straight way
Nutschque, in vain
Schachachki, certain, certainly
Leu, true
Lennowinaquot, manfully

Kimi, secretly
Moschiwi, clearly, openly
Leppi, over again
Wiamochki, among each other
Mesitscheyen, wholly, entirely
Nischeleney, twofold
Nacheleney, threefold
Neweleney, fourfold
Cheveleleney, manifold
Tschitanek, fast, strong
Schawi, immediately, directly
Miechaninaquot, shameful
Temiki, something, be it what it will
Temiki koecu, something
Yawi, on one side
Welsid, the best (*Sing.*)
Welsitschik, the best (*Plur.*)
Moschachgen, clear, not turbid
Moschpecat, clear water.

VI.—*Of Interrogation.*

Gachane, whether, if
Quatsch, why
Quatsch eet, why perhaps
Koen untschi, for what reason *or* cause?
Quatsch atta, why not?
Ta wo, ta undachqui, towards where?
La untschi, whence, wherefrom?
Tchinge, when?

Tschingetsch (in the future)
Ta likhiqui, at what time?
Ta schacki, how long?
Ta ne liecken, how is it?
Ta linaquot, what is it like?
Koen eet, what may it be?
Ta hatsch (leu, how will it be?)

VII.—*Of Similitude.*

Elgiqui, as, like as
N'delgiqui, I am like
K'delgiqui, thou art like

W'delgiqui, he is like
Mallachsche, like unto.

VIII.—*Of Comparison.*

Allowiwi, more
Tschitsch, still more

Elinaquo, linaquot, as this, that, *or* the other
Tpisqui, exactly so.

IX.—*Of Extension.*

Husca, huscateek, very, very much so
Wtellgiqui, so much so
Elgiqui, as much so
Tschitsch, yet, still

Quayaqui, yabtschi, yet
Ikalissi, still further, still more
Pakantschi, fully, entirely.

X.—*Of Diminution.*

Tgauwitti, by little and little
Gachti, almost, nearly
Koechitti, a little
Mingachsa, a little better
Schuk, only
Schuk atta, but not, only not.

XI.—*Of Affirmation.*

Gohan, kehella, woak, yes
Bischik, yes indeed
Kitschiwi (leu) certainly, truly
Kitschikele, yes it is true
Nanne leu, it is certainly true
Schachacki, certainly
Huscateek, certainly true.

XII.—*Of Negation, Prohibition.*

Matta, atta, 'ta, no, not
Atta am, 'ta am, not at all
Atta haschi, no, never
Katschi, let it alone, don't do this
Matta tani, in no way
Attago, by no means
Ponito, let it alone (this is a verb)
Atta ihaschi, not at all
Atta ilewi, not at all true.

XIII.—*Of Doubt.*

Pit, piteet, eet, perhaps, may be
Na eet, perhaps
Taneek, perhaps I don't know
Taktani, perhaps some where, I don't know where.

XIV.—*Of Demonstration.*

Sche, Schela, see there! (a verb)
Schepella, see there! (a verb)
Penna, loquel, see thou (a verb)
Loqueek, see ye (a verb)
Elinaquot, also, likewise
Elgiqui, like that.

XV.—*Of Asseveration.*

Kitschiwi (leu) truly
Schachachki (leu), certainly true.

XVI.—*Of Restriction.*

Na schachki, so far
Na yu pitschi, to here
Nachgiechen, contrary, against
Psacquiechen, close to each other.

XVII.—*Of Desire.*

Jukella, ah! that (it were so)
Ayema, if, if only (it were so).

XVIII.—*Of Exhortation.*

Gattati, (*Sing.*) well! *allons!*
Gattatook, (*Plur.*) well! *allons!*
Wischekill, (*Sing.*) on, briskly, go on with your work carefully, attentively.—Wischiksik.
Wischiki, (*Plur.*)

XIX.—*Of Collection and Separation.*

Tpettawe, all together
Tachquiwi, together
Nechoha, alone
N'gutteli, singly
N'gutteleneyachgat, a single one
Limi, secretly
Tspiwi, tspat, separately
Mawuni, assembled.

XX.—*Of Exclusion.*

Schuk, Schukend, only
Tspat, strange, unusual
Pili, another
Miguipili, otherwise
Palliwi, elsewhere.

XXI.—*Of Order.*

Nigani, n'hitam, netamiechink, first, in the first place
Nischink, in the second place
Lappi, again, once more
Nechink, the third time
Wtenk untschi, thereupon, afterwards
Ickalin, further
Wtenk, lastly, at last.

ALPHABETICAL LIST OF ADVERBS.

A.

Amiga, long
Awossi, Awossiyey, beyond, over, the other side
Atta, no
Allamunk, allamunque, allami, allameyey, therein, in there
Alende, some
Alendemiyeek, some of you
Alendemiyenk, some of us
Alendeyuwak, some of them
Apitschi, by and by
Abtschi, always
Abtschi likhicqui, at all times
Auween, who, somebody
Atta keeku, nothing
Annawi, anenawi, by little and little
Ametschimi, often
Alacqui, 'tis pity
Ank, when (a conditional conjunction suffixed to verbs)
Attago, no, by no means
Attach, moreover

G21
D31
Zu
1616

Alappa, to morrow
Awossi, over there, the other side
Awossake, behind the house
Awossenachk, that side of the house
Awossachtenne, over the hill, over there
Alod, there, yet
Atta haschi, never
Atta auween, no body
Auweeni, who is it?
Auweenik, who are they?
Achgameu, over against
Achparni, about.

B.

Bischi, bischik, yes, willingly.

C.

Chuppecat, deep, high water
Chitqueu, deep water
Chweli, much
Chwelit, much (water, meal).

E.

Eschiwi, through
Elemameek, every where
Eet, perhaps
Endchen, so often as
Endchi, so much as
Endchiyenk, as much as we have
Endchiyeek, as much as ye have
Endchichtit, as much as they have
Esquo, esquota, not yet
Elgiqui, so as, like
Eli, while
Eligischquik, to day
Ehelikhicqui, at which time
Ekee, ay!
Ekayah, ay! ay!
Es, yet
Eliwi, both
Elemiechink, long (on the way)
Elinquechin, before me, before my eyes
Elinquechinan, before thee, before thy eyes
Elinquechink, before him, before his eyes
Elinquechinink, before us, before our eyes
Elinquechinoak, before you, before your eyes
Elinquechenhittit, before them, before their eyes
Enda, where
Equiwi, under.

G.

Gamunk, over there, over the water
Gohan, yes
Gachti, almost, close by
Gintsch, gaschene, if
Gintsch linitti, directly, presently
Gunaweke, yet a while
Giechgi, near, by
Gatti, gachti, gagachti, near, almost
Gunih, a long while
Gopene, about, thereabouts
Gahan, shallow (water).

H.

Husca, much
Huscateek, very much
Hackung, above
Hacking, under
Haschi, ever, at any time.

I.

Ickali, ikali, thither
Ickatalli, there, over there
Icka, there
Ickalitti, a little way farther
Ili, though.

K.

Kitschiwi, certainly
Kehella, yes
Kotschemund, out
Ktschimine, as soon as
Keeku, something
N'telli, that I!
K'telli, that thou!
W'telli, that he!
Keechitti, a little
Keechi, keecha, how much?
Kechoak, kechowak, how many of them? (speaking of persons)
Keechennol, how many of them? (speaking of inanimate things)
Keechihhimo, how many of you?
Keechihhena, how many of us?
Katschi, no, no, let it alone
Keeku wuntschi, why?
Kimi, secretly.

L.

Lappi, again
Likhicqui, as, so as
Likhicquiechen, so as
Li, to (some place)
Lawat, long ago
Lannitti, a little while
Linaquot, as, like
Linaquachtop, (*Pret.*) it was so, like
Linaquachtool, they are like (speaking of inanimate things)
Lelawi, half way
Luqui, at this time.

M.

Matta, mattago, no
Miqui, far, far off
Miqui palliwi, quite different
Menewi, in a particular place
Metschi, already
Metschimi, soon, presently
Ma, there, there it is
Mayawi, alone, simple, right
Mayauchsu, mauchsu, one alone
Mayawat, mawat, one, only one (of inanimate things)
Mingachsu, better
Mallachsche, as if, as it were
Mechingui, large, big
Meyauchsit, one alone
Megungi, purely, quite alone
Memayauchsiyenk, each of us
Mekeniechink, on earth.

N.

Nischogunakat, two nights (days) ago
Nischogunakhacke, within two days
Nissahwi, by night
Nachpi, with
N'hittami, nigani, at first, the first
Nechoha, alone
Nihillatschi, self, one's own person
Nado, therein
N'gemeewi, always, constantly
N'telli, I (do, say, &c.) thus *or* so
K'telli, thou dost thus *or* so
W'telli, he does thus *or* so
Newentschi, therefore
Na tchi, so much
Nall ne tchi, it is so much, that is all
Nanne untschi, from thence
Nachwena, thereupon, after
Nagayeek, by and by
Nagewitti, in a little while
Nutschque, in vain
Nahik, under the water
Nahiwi, above the water
Nutchen, nolltchen, that is all
Nutschi, at the beginning
Ndauwat, rare, rarely
Nelema, nelemata, nelemago, not yet
Netami, the first
N'hittami, at first
Netamieechen, the first
Nallahik, nallahiwi, the water here above
Nekti, the only one, single
Nahanne, so, so it is
N'titechta, n'titechquo, then, while.

P.

Pechot, soon
Pechuwat, pechuwiwi, near
Pechotschi, much more
Petschi, 'til there, so far
Palliwi, elsewhere
Peki, perhaps then
Pit, pitut, perhaps
Packantschi, fully, enough
Poquewi, straight way, directly
Pili, other, another
Pili keeku, something else
Pili auween, somebody else
Pemmi, as far as
Pachsiwi, half, the half
Pitschi, unwillingly.

Q.

Quatsch, why?
Quatscheet, why perhaps?
Quonna, however, nevertheless
Quonnagetsch, it will be indifferent
Quayaqui, yet, yet more
Quin, long
Quenek, short.

S.

Sayewi, at first
Schawi, immediately
Schi, schita, or
Shacki, so far as
Seki, so long
Schuk, only, but
Schukand, but then
Sedpok, to morrow morning
Schepage, (*Pret.*) this day early
Schigi, pretty
Sche, schela, see there
Schingi, unwillingly
N'schingi, I (do it) unwillingly
K'schingi, thou dost it unwillingly
W'schingi, he does it unwillingly
Schachachki, certainly
Schachachgek, just so.

T.

Tschigantschi, full, enough, all
Tangitti, small, little
Taquetto, tangetto, short
Tachtachean, thick, steep (a hill)
Tachquiwi, together
Tetauwiwi, between
Tepi, enough
Temiki, a single one (thing)
Temikikeeku, a single thing
Tschinge? when?
Ta? where?
Ta talli? whitherwards?
Tani? how?
Ta elgiqui? how soon?
Tpisqui, just so
Tawonni, although
Tamse, sometimes
Tachtamse, now and then, often

4 20
2 31
24
1814

Ta tchen? how many? (inanimate)
Tatchittu, little
Ta haschi, never
Taat, as if
Tackan, another
Takeet, perhaps I don't know
Taktani, I don't know well
Tschetschpi, tschetschpat, differently
Thagitti, a little while
Tpittawe, altogether
Tschitsch, once more
Talli, there
Tatchendo, very little
Tgauwitti, by little and little.

U.

Untschi, of, by, therefore
Undach, here, this way
Undach litti, a little this way
Undachgameu, this side the water
Undachqui, hither.

W.

Wapange, to morrow
Wulaque, yesterday
Wulaquike, this evening
Welaquike, last evening
Wulaguniwi, in the evening
Wak, and, also
Wtenk, at last, the last
Wtenk untschi, thereon, thereafter
Weeski, sometime to day
Wiechgawotschi, unexpectedly
Wottalauwin, wotsche anenk, by the way
Wotschi, near by
Wiemochki, among each other
Wemi, all
Wemi auween, every man
Wentschi, therefore, for this reason
Witschi, with, at the same time
Wtscheyunque, within
Wsami, wsamiechen, too much
Wulamoe, long ago
Wulamissowe, a little while ago
Wuli, there
Wingi, willingly
N'wingi, I ——— willingly
K'wingi, thou ——— willingly
Wawingi, he ———willingly
Wochgitschik, up there, above
Wiacki, wiackat, enough and to spare
Wuntschi, of, on account of
Wtellgiqui, likewise
Wiwuntschi, before this
Wiwuntschkamik, very long ago.

Y.

Yucke, now
Yucke gischquik, to day
Yun, yutalli, yuntalli, here, there
Yucke untschi, here
Yucke likhicqui, to this time
Yucke petschi, 'til now
Yanewi, always
Yuch, yuchnook, well! *allons*
Yuwuntschi, from hence
Yulak, there
Yukella, O! that (it were so)
Yuketeek, (*Plur.*) O! that it (those things) were so
Yapewi, on the river bank
Yapeechen, along the bank
Yabtschi, yet.

ADVERBIAL VERBS,

OR, VERBS FORMED FROM ADVERBS.

I.—*From* Schingi, *unwillingly.*

Schingelendam, I dislike, it is against my will *or* my inclination
N'schingelendam, it goes against the grain, I hate it
K'schingelendam, thou hatest it
W'schingelendam, he hates it
Schinginamen, to hate something
Schingattam, to be unwilling about something
Schingalan, to hate a person
Schingsittam, to hear something with displeasure
Schingoochwen, to go somewhere unwillingly
Schingachpin, to be somewhere unwillingly
Schingimikemossin, to work unwillingly
Schinghakiheen, to plant unwillingly
Schingighistam, to hear unwillingly
Schingtschenamen, to hate something to excess, not to be able to bear something.

II.—*From* Wingi, *willingly.*

Wingsittam, to hear somebody willingly
Winginamen, to be pleased with
Wingachpin, to be willingly somewhere
Wingoochwen, to go willingly somewhere
Wingipendam, to hear (something) willingly
Wingallawin, to hunt willingly
Wingilauchsin, to live willingly in a particular manner
Wingelendam, to love *or* be pleased with something
Wingelawemen, to do a pleasure
Wingelawossi, you have a good fire.

III.—*From* Eschiwi, *through.*

Eschoochwen, to go, pass through
Eschoochweyu petschindehenk, it penetrates through the heart
Eschoochwalan, to help *or* carry one through
Eschoochwalukgun, he has brought me through.

IV.—*From* Gunih, *long.*

Gunelendam, to think one long
Gunagen, to stay out long
Gunaquot, it is long
Gunaxin, to be long, tall of stature
Gunaquachtol, they are long (the fishes).

V.—*From* Lappi, *again.*

Lappilenin, to come again together
Laphatton, to restore something to its former state
Laphachken, to replant
Lappiechsin, to repeat something over.

VI.—*From* Mayawi, *right.*

Mayawiechton, to do something right, as it ought to be
Mayawihilleu, it is well as it is
Mayawelendam, to be fixed *or* settled in mind.

VII.—*From* Mayauchsu, *single.*

Mayauchsuwi (*Adj.*), of one mind, united
Mayauchsuwin, to be of one mind
Mayauchsohen, to make of one mind.

VIII.—*From* Nipahwi, *by night.*

Nipawoochwen, to go, travel by night.

G21
.B31
2d
1812

IX.—*From* Pechuwat, *near.*

Pechuwelendam, to think one's self near | Pechuwihhilleu, the time is near.

X.—*From* Nechoha, *alone.*

Nechohanne, nechohalennin, to be alone
Nechoochwen, to go, travel alone | Nechoheteu, the house is empty.

XI.—*From* Nekti, *the only one.*

Nektilenin, to be quite alone (somewhere).

XII.—*From* Nahik *or* Nahiwi, *down, below.*

Nahimen, to go down the water (river, creek)
Nahihilleen, to sail down the water | Nahimenke, if *or* when we go down
Nahoochwen, to go down *or* below.

XIII.—*From* N'gutti, *one.*

N'guttitehin, to be one, to agree.

XIV.—*From* Nallahik, *above (the water).*

Nallahhemen, to sail up (the water, river) | Nallahoochwen, to go up (the water, river).

XV.—*From* Petschi, *until, unto.*

Petschihilleu, he is coming
Petscholtin, they are coming
Petschimuin, to escape to
Petapan, the day breaks, it dawns
Petisgauwan, to hunt *or* drive beasts to
Petauchsin, to live till now, to this day | Petaquiecheu, the water has risen up to him
Petachdonamen, to come to seek something
Peteuchtummen, to come weeping
Petschitchen, to press so far
Atta auwen petschitchewi, no body can think so far.

XVI.—*From* Pachsiwi, *half.*

Pachsenummen, to divide equally in two parts.

XVII.—*From* Shacki, *so far, so long.*

Shackoochwen, to go so far off and no further.

XVIII.—*From* Palliwi, *otherwise.*

Pallilissin, to do wrong
Palliaan, to go away
Palliaal, go away (*Imper.*)
Pallatschimain, to speak otherwise than the truth
Palliwochwen, to go elsewhere
Pallanummen, pallilenemen, to do *or* attempt something wrong.

XIX.—*From* Schachachki, *certain.*

Schachachgelendam, to be sure of a thing
Schachachgennemen, to make straight (what is crooked)
Schachachkoochwen, to go straight, follow the straight way
Schachachkatschimo, to say, relate the truth
Schachachkaptonen, to speak the exact truth, tell a true straight story
Schachachgapewin, to be true, correct, upright.

XX.—*From* Tangitti, *small, little.*

Tangelendam, tangitehen, to think little of one's self
Tangelensin, to be humble
Tangelensoochwen, to walk humbly
Tangenensin, to vouchsafe, condescend
Tangawachto, cheap.

XXI.—*From* Tepi, *enough.*

Tepihilleu, it is enough
Tepilawehan, to satisfy one
Tepikeu, it is ripe, full grown
Tepawachte, it is reasonable, not too dear
Tepilaweechgussin (*Passive*) to be satisfied, to have received satisfaction.

XXII.—*From* T'pisgauwi, *just so.*

T'pisgauwichton, to do something just so
T'pisquihhilleu, the time draws near.

XXIII.—*From* Tschetschpi, *different, not alike.*

Tschetschpihillen, to be split off, separated from one another
Tschetschpissin, to be unlike.

XXIV.—*From* Untschi, Wuntschi, *or* Wentschi, *of, from, on account of, for the sake of.*

Untschihilleu, it comes from somewhere
Undochwen, to go somewhere for the sake *or* purpose of something
Wundanunxin, to be angry at *or* for something
Wuntschimen, to call some one hither
Wundchen, the wind comes from thence
Wundanglen to do something, for the sake of something
Wundaptonen, to speak of something
Wundelemuin, to boast of something
Undauchsin, to live for something.

XXV.—*From* Wemi, *all.*

Wemihilleu, it is all over
Wemoltin, wemoltowak, they are all going out, forth, abroad
Wemiten (*infin.*), to go all out
Wemihawak, they have made an end of them, they are all destroyed
Wemihawak awessiwak, they have destroyed all the ground.

XXVI.—*From* Wapange, *to morrow.*

Wapanacheen, good morrow
K'wapanacheen hummo, good morrow to you
Tamsa matta wapanachewi, he will not perhaps live 'til to morrow, or until morning.

XXVII.—*From* Wulakik *or* Wulaku, *evening.*

Kulakween, good evening
Kulakween hummo, good evening to you.

XXVIII.—*From* Gischi, *ready, done.*

Gischapan, it is day, it is day light
Gischiecheu, it is ready, done, finished
Gischikin, born, to be born
Gischikheen, to make a house ready, put a house in order
Gischitoon, to make something ready
Gischileu, it has proved true
Gischachpoanku, the bread is ready, it is baked
Gischachgenutasu, it is concluded, settled, determined
Gischalogen, to finish a work
Gischaloge, the work is finished
Gischackiheen, ready to plant
Gischatten, it is there ready
Gischuwallen, is ready packed, ready laden
Gischeenachk, the fence is ready
Gischamocholheu, the canoe is ready
Gischitchen, to be determined
Gischenaxin, to be ready, prepared
N'gischipenauwelendam, I have considered of it, I have made up my mind, I am ready.

XXIX.—*From* Machtit, Machtitso, *bad.*

Matschiton, to spoil something
Mattoochwen, to travel badly
Machtatenamin, machtatenamohen, to be unfortunate
Mattelendam, to be uneasy, troubled in mind
Matteleman, to despise one
Mattachgeniman, to accuse one
Machüttonhen, mattaptoonen, to abuse, scold.

XXX.—*From* Pitschi, *accidentally, by chance.*

Pitenummen, to commit a mistake	Pitschi, he blunders accidentally
Pitaptonen, to blunder in speaking	N'pitschi hissin, I have not done it wilfully *or* designedly.
N'pitschi, I blunder accidentally	
K'pitschi, thou blunderest accidentally	

XXXI.—*From* Witschi, *with, to go with.*

Witep, to go with	Witawendin, to work together
Witschinden, to put on with hands	Witoschwen, to go *or* travel with
Witalogen, to work with (somebody)	Widhomen, to go in a canoe with (some one).

V.—Of Prepositions.

PREPOSITIONS are particles which are placed before nouns or verbs, to express an accessory idea in connexion with them.

EXAMPLES.

Li, liwi, to	Yun, here
Tuppisgauwi, tpisqui, against, over	Yu schacki, so far as here
Yu undach, this side	Yu seki, so long
Ta pemi, about	Seki, petschi, until
Tetauwiwi, between	Techi, quite*
Eli, because	Techi matta, not at all, quite, absolutely not
Pechotschi, gieschgi, near, by, close by	Pakantschi, fully, entirely
Wtenk, after, at last	Alike, but, for
Untschi, of, by, from	Ayema, if, if only.
Newentschi, therefore	

Prepositions are frequently compounded with nouns and verbs, as in the following examples:—

From Wochgitschi, *above, on the top, or on the surface of.*

Wochgidhackamique, on the earth	Wochgitaque, on the top of the house.

* *Note by the Translator.*—This is more properly an adverb; but the Author not unfrequently confounds the different parts of speech, which is not extraordinary in a language in which they are so strangely intermixed. Besides, it is evident he intended a revising of this work.

421
.B31
Z4
1816

From Lappi, *again.*

Laphatton, to restore, replace
Laphacki, to replant
Lappilenin, to be again together
Lappiechsin, to repeat.

From Witschi, *with.*

Witen, to go with
Witachpin, to live, dwell with
Witonquam, to lodge at one's house, board with one
Witschingen, to help, (in German *mit helfen*)
Witschendin, to help one another
Witalogen, to work with
Witatschimolsin, to advise with
Witschimachke, to put on with hands
Wipengen, wipenditam, to lie, sleep with another.

From Kimi, *secretly.*

Kimixin, to go secretly somewhere
Kimingehsin, kimochwen, to steal away privately
Kiminadan, to make some one escape secretly.

From Untschi, *of, therefrom.*

Undaptonen, to speak thereof
Undochwen, to come for *or* on account of something
Untschihillen, to come from somewhere
Wundenummen, wundelemuin, to flow that way.

From Awossi, *that side.*

Awossenachk, that side the fence
Awossakihakan, that side the plantation
Awossenuppeque, over the lake
Awosschakque, that side the stump *or* the tree.
Awossachtenne, over *or* beyond the hill.

VI.—Of Conjunctions.

CONJUNCTIONS are of different sorts:—

1. *Copulative.*

Wak, and, also
Schi, schitta, or, either
Nanne wak, as also.

2. *Disjunctive.*

Schak, but
Wak atta, nor, neither.

3. *Conditional.*

These are severally compounded with the verbs active and passive in the Conjunctive Mood; they are *ane, anup, anpanne*, when, if, as, &c.

4. *Adversative.*

Schuk, but
Iyabtschi, yabtschi, yet, though
Bischi, to be sure, true
Auwiyewi, yet.

5. *Concessive.*

A, am, well indeed
Quonna, although
Leke (a verb), true (it is*).

6. *Causative.*

N'titeschquo, for
Eli, wentschi, because
N'telli, that I
K'telli, that thou
W'telli, that he.

7. *Conclusive.*

Newentschi, yuwuntschi, therefore
Nanne wantschi, nahanne wentschi, for this reason
Nanne wuntschi, therefore.

8. *Ordinative.*

Woak lappi, repeatedly, again
Ickalissi, farther
Nall, at last
Nan wtenk, hereafter
Yucke petschi, 'til here, 'til now.

VII.—Of Interjections.

INTERJECTIONS are particles, sometimes a mere exclamation to express the different emotions of the mind.

1. *Of Joy, as*

Hoh! hohok! yu! anischik, quek.

2. *Of Laughter, as*

Ha! ha! he! he!

3. *Of Sorrow, as*

Ihik! iwi! ihih! auwik! ekih! kih!

4. *Of Indignation, as*

Sa, gissam, niskelendam (which is a verb), gissa, ekisch.

5. *Of Blandishment, as*

Nitsch, my child†.

* *Note by the Translator.*—From this verb is formed *nanne leketsch*, Amen, so be it! *Nanne* means this *or* that, *leketsch* is the adjective verb *leke* in the future tense, and here is meant in a potential sense, *may this or that be true*, that is to say, *happen*. Thus *Amen*, in Delaware, is an adverb in the future tense.

† *Note by the Translator.*—"My little friend," from *nitis*, friend, my friend.

G2.1
.I 31
24
1916

6. *Of Calling, as*
Hu! yuhuh!

7. *Of Answering, as*
Yu! yo! oh! oho!

8. *Of Approbation, as*
Eh! eh! kehella! gohan!

9. *Of Admiration, as*
Ekayah? hoh! quatschee! ekee! ekisah!

10. *Of Exclamation, as*
Ohoh, ho! wo!

CONCLUDING NOTE BY THE TRANSLATOR.

THIS Grammar exhibits a language, entirely the work of the children of nature, unaided by our arts and sciences, and what is most remarkable, ignorant of the art of writing. Its forms are rich, regular, and methodical, closely following the analogy of the ideas which they are intended to express; compounded, but not confused; occasionally elliptical in their mode of expression; but not more so than the languages of Europe, and much less so than those of a large group of nations on the Eastern Coast of Asia, I mean the Chinese and those which possess analogous idioms. The terminations of their verbs, expressive of number, person, time, and other modifications of action and passion, while they are richer in their extension than those of the Latin and the Greek, which we call emphatically the *learned* languages, appear to have been formed on a similar but enlarged model, without any aid than that which was afforded by nature operating upon the intellectual faculties of man. To what cause are these phenomena to be attributed?

I hope I shall be excused for saying that this question, which I think of the highest importance, as it leads immediately to that of the origin of the variety of human languages, and perhaps of language itself, has not received, either in America or Europe, all the attention that it deserves. In Europe, an idea appears generally to prevail, that the grammatical forms of languages have proceeded, if not entirely, at least in a very great degree, from the operation or influence of the art of writing, which is saying, in other words, that these forms have been produced or essentially modified by *the arts of civilization.* A celebrated French philologist, to whose varied talents and extensive acquirements no man pays a more willing homage than myself, M. Abel Remusat, expresses

himself thus on this subject: "I do not only speak of those forms, the object of which is to point out the relations of words and the mechanism of which, simple or complicated, ingenious or confused, attests the more or less successful efforts of the *writers* who first *gave laws* to language*".

This learned author, whose exquisite sense and sound judgment leave no room to suppose that it ever occurred to him that his proposition might be contradicted, appears evidently to have considered it as one of those philological axioms which have been so long and so universally established that no one even thinks of calling them in question. And so it has appeared to many other European writers, and it seems, in fact, to be an opinion generally received in that part of the world. I must own that to me it seems inconsistent with the facts which this Grammar exhibits, and which all point to nature and not to art as the source from whence have proceeded the various grammatical forms of the languages of men.

I have not room to develop here this conclusion, more than I have done incidentally in the preface; I have thought it right, however, to point it out specifically as the principal result which, in my opinion, the publication of this Grammar will produce. It appears to me that after a careful reading of the work and a comparison of this language with those of civilized nations, the mind must be necessarily drawn to the following inferences:

1. That the grammatical forms of a language constitute what may be called its *organization*.

2. That this organization is the work of nature, and not of civilization or its arts.

3. That the arts of civilization may *cultivate*, and by that means *polish* a language to a certain extent; but can no more alter its organization, than the art of the gardener can change that of an *onion* or a *potato*.

4. That the contrary opinion is the result of the pride of civilized men; a passion inherent in our nature, and the greatest obstacle that exists to the investigation of truth.

In thus expressing my opinion with all the clearness and precision that I am capable of, I do not by any means intend to establish these propositions as axioms; but merely to submit them as *questions* to the investigation of the learned, if they shall be thought worthy of the attention to which it appears that the subject entitles them. That new facts, or facts already known in part, but now more clearly made apparent, should produce new opinions is what may naturally be expected, and he will be, I hope, acquitted of presumption, who simply expresses his sentiments on this new subject, without any other pretension than that of eliciting the

* Je ne parle pas seulement de ces formes destinées à marquer les rapports des mots, et dont le mécanisme, simple ou compliqué, ingénieux ou embrouillé, atteste les efforts plus ou moins heureux des *écrivains* qui ont les premiers donné des loix au langage.—*Recherches sur les langues Tartares, Discours Préliminaire*, p. xvj.

thoughts of men better qualified than himself to trace it to all its important consequences.

To what degree nature and art have respectively contributed to the formation of languages, or their improvement, appears to me to be a question highly deserving of deep consideration; I am afraid the part of nature will be found to be the lion's share. If it be true that the poems attributed to Homer were composed at a time when the Greeks were ignorant of the art of writing, we have the true measure of nature's share in the formation of this beautiful language. The Romans, who could write, did not prove by their idiom the superiority of art.

Many observations, arising from the details of this Grammar, and which would considerably tend to the elucidation of its contents, have suggested themselves to my mind while this volume was passing through the press; some of them I have subjoined in the form of notes, and the rest I must reserve for another opportunity.

I ought to observe, however, before I finally conclude, that the Author writes the termination of the third person plural of the Perfect Tense of the Indicative, indifferently *pannik* or *pannil*, without any apparent rule of discrimination. This was noticed by Vater, who published a few Delaware conjugations (under the name of *Chippeway*) from some loose sheets of Zeisberger's own manuscript, which I had transmitted to him. The learned professor was of opinion that *pannik* was the correct reading, and I have, in consequence, adopted it throughout this Grammar. Perhaps the difference arises from the variety of dialects. See *Analekten der Sprachenkunde, Zweytes Heft*, p. 50, *in note*.

ERRATA.

This mark (†) shews that the lines are to be counted from the top, and this (↓) from the bottom. The running titles are not to be reckoned.

Page 67, line 22†, for "17th" *read* "19th"
" 67, line 26†, for "19th" *read* "20th"
" 99, line 17†, for "melat" *read* "milat"; and for "eternal life" *read* "he gives (to him) eternal life"
" 100, line 6†, for "noon" *read* "noom".
" 111, line 17†, for "Nowikin" *read* "N'wikin"
" 116,—In the Future of the Subjunctive Mood, lines 1st, 3d, and 5th of that tense, for "achpiwenque, achpiweke, achpichtique" *read* "achpiwenke, achpiweque, achpichtite"
" 120,—In the Present of the Subjunctive, line 5th of that tense, for "lissichtique" *read* "lissichtite"
" 130, line 10†, for "Pommauchsichtique" *read* "Pommauchsichtite"
" 134, line 8†, for "N'delluuchsohalguneen" *read* "N'dellauchsohalguneen"
" 155, line 14↓, for "Wulelendawichtikup" *read* "Wulelendamichtitup"
" 171, line 12†, for "atta n'pendamawunap" *read* "atta n'pendawawunap"
" 235, line 14†, for "koecu" *read* "keeku".

CB21
.B31
Z4
1816

G21
D31
Z4
1816

Ayer
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1830

AYER
Delaware
32